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1835



HISTORY

SARACEN

THE HISTORY OF THE

ARABIAN EMPIRE

SULTAN ALI

BY THE REV. J. G. H. ...





THE  
HISTORY  
OF THE  
SARACENS.

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By SIMON OCKLEY, B. D.

*Professor of Arabick in the University of Cambridge.*

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VOLUME *the* SECOND.

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L O N D O N :

Printed for BERNARD LINTOT, between the  
*Temple-gates in Fleetstreet. 1718.* ☉

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HISTORY

OF THE

SKIN

By SIMON OCKLEY, F.D.

Professor of Anatomy in the University of Cambridge

VOLUME the SECOND

LONDON:

Printed for HARRARD JACOBI, between the  
Temple and in Fleet-street, 1718.

To the Right Honourable

J A M E S,

EARL of *Caernarvan*,

This SECOND VOLUME of the

HISTORY of the *Saracens*

Is most Humbly

D E D I C A T E D.

By *His* LORDSHIP'S

*Most Obedient Humble Servant,*

SIMON OCKLEY.



To the Right Honourable

W A L T E R

W A R R I O R

The Second Volume of the

History of the

Island of

D E D I C A T E D

By His Lordship

John Lubbock Esq.

Simon Ockley.

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## INTRODUCTION.

**D***Esigning to communicate to the World Part at least of the hitherto very imperfect History of the vast Empire of the Saracens, which like a Deluge overwhelmed at once both the Eastern and Western Part of the World; we could think of no Method so proper as the having recourse to the most Authentick and Celerated Authors of that Warlike Nation. Accordingly, about Nine Years ago we presented the World with Three Lives of the immediate Successors of Mahomet, collected with all the Diligence and Accuracy that the Opportunities indulged us at that time would admit: Which hearty Endeavour of ours to enlarge the borders of History, according to the best of our Ability, hath met with such Approbation from Persons of distinguished Taste and Learning both at Home and Abroad, that we*



were resolved not to omit the first Opportunity of proceeding in our Undertaking.

In our first Volume we have given an Account of the wonderful Success of the Saracens in the speedy Conquest of Syria, Persia, and Ægypt: The Particulars of the Sieges of Damascus, Alexandria, Aleppo, Antioch, Jerusalem, and several other Places of great Importance, as delivered by their own Authors: The Foundation of the Destruction of the Grecian Empire, and the Establishment of that of the Saracens under the Government of Abubecr, Omar, and Othman, the immediate Successors of Mahomet.

But the Reader will find himself deceived, as well as I was, if he expects in this Second Volume such a particular Account, or, which is more remarkable, almost any at all, of their Foreign Conquests (unless the bare mentioning them may be reckoned as such) as is to be found in the First. When they first undertook the Conquest of the Universe every thing beyond their own Bounds was new to them, and their Atchievements were no less matter of Surprise to themselves than to their Neigh-



*Neighbours ; but afterwards, when they were grown considerable enough to quarrel amongst themselves, and their Foreign Enemies were removed so far from the Center of the Government, that, let their Success prove which way it would, it was not likely to affect the Vitals of the Empire ; their Historians pass those distant Affairs over very transiently, and seldom descend to Particulars, unless there happens to be something very remarkable : Not but that there are in several of their Libraries particular Accounts, from whence a great many Circumstances might be gathered relating to what concerns Africa, and entire Histories of the Conquest of Spain : For the Eastern Parts the Persian Historians are the best.*

*Instead of such Accounts, we are here entertained with a quite different Scene of Affairs : Namely, those terrible shocking Divisions amongst themselves concerning the Succession of Ali and his Family ; the Abdication of his Son Hasan, and the Death of Hosein, which have laid such a Foundation of Discord between Ali's Followers (amongst which are the Persians and several*

ral others) and the Traditionists (of which are the Turks, and whose Creed we have caused to be inserted) as is never to be reconciled so long as Mahometanism hath any Being upon the Face of the Earth; though some of the Turks interpret that Fable of Mahomet's having divided the Moon and holding one half of it in his Sleeve, which afterwards was joined again to the other, as prefiguring the Division of the Professors of Mahometanism (whose Standard is the New-Moon) into those two great Sects, and the Reunion of them after a certain Period of Years.

These Things, together with the Changing of their Government, which was left to them Elective by Mahomet, into Hereditary by Moawiyah, and the settling all things firmly in the Reigns of his Successors; besides the extending their Dominions to such a prodigious Greatness, are the principal Contents of this present Volume, wherein we have added Fifty Years to our former History: So that though we have not yet arrived to the Conquest of Spain, nor the Learned Age of the Arabians, yet we are very near the former, and  
not



## Introduction.

*not far from the beginning of the latter; having brought the Saracen Empire to an established Settlement, and written the History (inclusive of the Life of Mahomet) of Four score Years, in which the Saracens conquered very much more than the Romans did in Four Hundred.*

*I designed, when I first set about this Work, to take in the whole Series of the Affairs of the Christians during that Period; but upon second Thoughts it appeared to me to be foreign to my Purpose; for everyone may satisfy himself, by reading this History, how regardless they were of any Europæan Powers: It is more than visible that they were wholly taken up in Domestick Quarrels; so that such a Way of proceeding must have occasioned a great many Discourses to be intermixed through the whole, in order to reconcile the disagreeing Accounts of the Greeks and Arabians, both as to History and Chronology; whereby the Series of the Arabick History must have been very frequently and very unseasonably interrupted. A Man might as well undertake to write the History of France, for the time, out of our News-Papers, as to give an Account of the Arabians from Chri-*



*Christian Historians. Wherefore all that we promise is this; we fix our Chronology to a Day: The Arabians, (and it is their History we write, and no other) are the most likely to give the best Account of Things performed amongst themselves; and we leave to every one the Liberty of comparing it with anything done or written in that Time.*

*Then as to the Greeks, whom we have seen sufficiently broken in the former Part of our History by the prevailing Arms of the Victorious Saracens, it was not in their Power to do any thing considerable. The Saracens had never a Deputy-Lieutenant or General that would not have thought it the greatest Affront, and such as ought to stigmatize him with indelible Disgrace, if he should have suffered himself to have been insulted by the united Forces of all Europe. And if anyone asks, Why the Greeks did not exert themselves more in order to the Extirpation of these insolent Invaders; it is a sufficient Answer to any Person that is acquainted with the Characters of those Men, to say that Amrou kept his Residence at Alexandria, and Moawiyah at Damascus.* But

*But what a great many Persons, otherwise of no contemptible Reading nor Abilities, wonder at, is the vast difference between the Occurrences in our present History and those that are found in others. But whosoever considers the Briskness and Activity of the Arabians (the effect of the warmth of their Climate, Temperance, and constant Exercise) joined to their Enthusiasm, will find an easy Solution of those extravagant Actions that seem to distinguish them from the rest of Mankind.*

*For this Reason no one ought to wonder if I have accommodated my Stile to the Humour of the People concerning whom I write. To write of a Nation in their Circumstances that were all Humourists, Bigots, and Enthusiasts, in such a Stile as becomes the Sedateness and Gravity of the Greeks and Romans, would be very unsuitable and unnatural. In such a Case you put them in a Dress which they would no more thank you for, than a Roman Senator would for a long Periwig, or Socrates for a Pair of Silk Stockings. You rob them of all their Merit; those very Things upon the Account of which*  
*you*



you laugh at them, they value themselves most upon; and it is most certain that the nearer you bring a Man that is singular to the rest of Mankind, the farther you remove him from himself, and destroy the very Being of his Singularity. This will, I hope, satisfy the Judicious Reader (and I am not over-sollicitous about the rest) that I have not deviated from that way of writing which was first established by the Ancients, and always admired and imitated by the wisest of the Moderns, out of Choice but Necessity; otherwise I should have abused both the Arabians and my Readers: The Arabians, by putting them into a Disguise under a Pretence of dressing them; my Readers, by defrauding them of the Humour of that Enthusiastick Nation: So that the more I had affected to have copied any ancient Author; the greater Success I had been crowned with in my Imitation, the farther I must have receded from what the Nature of such a Work as this requires, which would have been an unpardonable Fault in an Historian. Wherefore I have let them tell their own Story their own way, and followed them so close that if they them-

*themselves were to arise from the dead, they should confess that, according to my poor Ability and small Skill in that copious and difficult Language, I had done them Justice. It is my Business to set the Matter in a clear Light, the Reader's to Judge. I have therefore abstained as much as possible from intermixing Reflections of my own, unless where there appeared a Necessity of Illustrating something that might not be altogether so obvious to Persons unacquainted with Oriental Affairs.*

*The Ancients, it is true, had an uniform Way of writing; they are content to express the Sense, but the Manner is still the same. In the History of Alexander the Great, or the second Punick War, an Indian or a Carthaginian speaks Roman Sense and Idiom. But it appears by the Pains that the Criticks have taken about that little piece of Punick in Plautus (which is most wretchedly corrupted) how glad they would have been to have seen a Punick Historian, who, though relating the same Facts, would have been almost as different from any thing we have as the Old Testament is from Livy. I have endeavoured not only*  
to



## Introduction.

*to represent the Faëts, but to trace the very Expression; to set the whole in such a strong and clear Light as it appeared to me in the Original; and in a word to infuse the Arabick Idiom into the Reader without his being at the Pains of studying it; and so much the rather because it savours so much of the ancient manner of Expression used in our Sacred Oracles; so that if it be sometimes a little to the Prejudice of the English Idiom, I hope it is an Error on the right hand, because I thought it better to omit what every understanding Reader could supply himself withal, than deprive him of what he could not. Whether or no we have in this particular been so happy as to fall in with the Reader's Judgment, to which we do by no means pretend to prescribe, this we are assured of, that we have herein observed the Golden Rule, and dealt with our Reader as we would in such a Case be dealt with ourselves, who should take it very ill to find all the Genius and Humour of a Nation pared away as superfluous, to make room for the Author's Politeness.*

*Then*

*Then as to the Particulars. Some of them, I confess, seem very odd and ridiculous; but the more they are so, the more they shew the People concerning whom we write. Besides, there is a vast deal of difference between being a Reader and a Spectator. Those Things amongst them that make us laugh now, would have made us tremble then. The Habit, the Manner, the Gravity, Sobriety, and Activity of that Conquering People, are not beneath the Observance of the greatest Genius. The Reason of our Laughter is the difference of their Manners, which is childish. For this Reason it is that Ignorants laugh at Scholars; Fools at Wise Men; Boys at old Ones; Atheists and Debauchees at Persons of Virtue and Religion. However I do not deny but that I have here and there inserted a Relation wherein the Matter of Fact it self contains nothing very extraordinary; only I would not omit it, because, methinks, the Circumstances are so very expressive of the Humour and Genius of that Tragico-mical People.*

*Who would not rather have omitted the Circumstances of the Siege of a Town*



† Pag. 5.

*Town than the † manner of Ali's going to be inaugurated? The former a Man may conceive some Notion of by himself, but none of the latter without good Authority. A great many Cities have been taken with almost the same Circumstances, but I believe very few Emperors were ever proclaimed with such as these. A great many other little Incidents there are, very useful and entertaining in themselves that may be properly enough inserted in writing a Life, which would not so well come into an universal History, whose Course goes on like a vast River sometimes overflowing its Banks, sometimes keeping within its Bounds: Sometimes with a great impetuous Fall, sometimes with a smooth and almost imperceptible Motion: But in writing the Lives of Monarchs the Course is frequently interrupted, and several Things fall in relating to his particular Person; His Humour, Friends, Enemies, Passions, Affections, Dangers, Deliverances, Apothegms, and the like, not properly belonging to the History of the People: Such is the difference between Suetonius and Livy.*

But

*But to write after the manner of the most celebrated Universal Historians, all little Circumstances and trivial Discourses must be omitted; the Language must be all of the same thread, and the whole carried on in a strong eloquent flowing Stile; and when the Subject calls for it, (as in any very extraordinary Case) proportionable Ornament must be added; the Images magnified beyond the Life, and imbellish'd to that degree sometimes, that the Historian puts on the Orator before he is aware of it: Speeches must be made suitable to every Occasion according to the Abilities of the Author; the Cadence must be smooth and easy, and the Periods full: Nothing must be inserted that falls beneath the Dignity of History; whereby it must of Necessity oftentimes happen, that a great deal of Nature is lost. The whole Composure must be Uniform, and managed as regularly as a well built Edifice: In short, every thing must be carried on with such a round turn that the Facts shall seem to be made on purpose to imbellish the History, rather than the History for the Relation of the Facts: He that reads for Delight, and loves to*



*be entertained with artful Compositions, will chuse this way; he that studies Nature will be better pleased with the other: That is one reason why Persons of the greatest Severity and exactest Judgment delight in Comedy, not only because it diverts them, but because it lets them into the Humour of Mankind, and paints it in all Conditions of Life as it really is. Now why an Historian, whose business is Truth, should, for the sake of Imitation, smother every thing that is Characteristick and distinguishing of the People concerning whom he writes, I cannot understand. Wherefore let Livy make Speeches for his People, and Tacitus invent Politicks, it is the Glory of our Arabick Historians to represent the naked Truth as handed down from their Ancestors in its native Simplicity. So that as much as we are exceeded by other Authors in their elaborate Expression, and the Strength and Artifice of their Composition, so much at least do we hope to exceed them in the unaffected Plainness and Sincerity of our Relation.*

*But I shall transgress my Bounds before I am aware of it. I forget that*

*I am a Translator, and run the hazard of incurring the Displeasure of a polite sort of little Criticks, who will take it extremely amiss if People of our inferior Class shall presume to encroach upon their Prerogative, and dare in their Presence to pass a Judgment upon Stile or Composition. We that study Languages (the Learned ones I mean, for the other are an Accomplishment) are always to consider our selves as nailed down to the lowest Form: And the least Proficiency that way is a shrewd Indication of a Man's want of Sense, and savours rankly of Pedantry. Pedantry! that Bane and Poison of good Manners and polite Conversation, infinitely preferable to all the Languages and Sciences in the World! And though it is not absolutely impossible in the Nature of the thing it self, and History may furnish us with some rare Instances wherein the Scholar and the Man of Sense have been united in the same Person; yet there are so many numerous Examples to the contrary, that since the Experience of a nice discerning Age hath adjudged such an application scandalous, a wise Man would take care (as in all other Criminal Cases,*

a 2



*Cases, however he might be secretly inclined) to avoid the least Suspicion of it for the sake of his Reputation: But as for us, that have unhappily fallen into it, and preferred the Sound of Words to good Sense; we ought to acquiesce in our Choice, and sit down contented with our Lot: It is a Misery of our own choosing, and there is nothing left for our dearest Friends, but only to bewail us, since it is irrecoverably out of their Power to assist us. Let this be our Consolation, that we are capable of meriting the Protection of such Great Men, even at the Expence of any Servitude! We are the Hewers of Wood and Drawers of Water to the Congregation of our Learned Israel! But though they use us like Gibeonites, yet we are in Reality Israelites, and can prove our Descent better than any of them all: We are of the Tribe of Issachar, Asses couching down between Two Burthens, viz. Of our own Studies and Labours on the one side, and an impertinent vexatious World on the other. It is our Business to crack the Shell, and their Privilege to eat the Kernel; And as great Architects only design or*  
*pass*

*pass a Judgment upon a Building, and leave the Sawing, and Cutting of Stone, and removing the Rubbish, to inferior Mechanicks; so our great Masters employ that servile Part of Mankind, whose Capacities qualify them for nothing else, in the Search of Languages.*

*As for their own Parts, they determine in all Cases by dint of Superior Genius; judge from the Nature of the Things themselves, without being imposed upon by the Sounds of Words, and leave those Two Crutches of Ancient and Modern Learning, to those poor Wretches who are not able to crawl along without them. The Absence of far fetched and dear bought Learning, is abundantly supplied in them by a Redundancy of Sense and Understanding: The due, or even undue Mixture, in their common Conversation of such Words as Experience, Knowledge of Mankind, Understanding the World, Understanding THINGS not WORDS: Reading MEN instead of Reading BOOKS, and above all, a Taste sets them at once upon the Heads of all the Learned, whether Ancient or Modern: And since I have mentioned a Taste,*



*I remember in the Life of the famous Father Paul written by Father Fulgentio, who was intimately acquainted with his Conversation, he says that he had such an exquisite Taste that he could immediately distinguish all the Ingredients of a Sawce or a Medicine. But this the Father attributes to his singular Abstinence and the very rare Use of either. These Gentlemens Taste I take to be very much of the same Nature.*

*They were pleased to object against my First Volume (I hope they will prove something more merciful to this poor Second) that it was the strangest Story that ever they heard since they were born! They never met with such Folks in their Lives as these Arabians! That they never heard of this Account before, which certainly they must have done of course if any body else had! A Reverend Dignitary asked me, If when I wrote that Book I had not lately been reading the History of Oliver Cromwell! They say that the Arabians are given to Romance, and, I suppose, for that Reason not to be believed (according to Aristotle) when they speak true: And above all, that a History will*

*will never go down in this nice Age that contains only a Relation of Battels, but that the very Quintessence of a History consists in the Politicks.*

*Now I must confess for my own part, that I am of such an indolent Disposition, that if I can but fairly get rid of this last grand Objection, I care not one Rush for all the rest. I confess that a History without Politicks comes into the World in very unfashionable Circumstances ; especially in a Generation wherein, if Fortune had not envied our Merit, we should all have been Plenipotentiaries, Secretaries of State, or Privy-Counsellors ! What affects me most is, that this Objection should be made by these Polite Gentlemen, whom every body would have supposed to have been so well skilled in Analyticks as upon the first sight of any Action to have made an infallible Guess at the Springs of it. Besides, I should have run a Risque on the other side, for it is an insufferable Affront for an Author to leave nothing to his Intelligent Reader, but be always feeding him with a Spoon, and teaching him to read with a Fescue ! Who would once have imagined but that it was the*



*peculiar Talent of these Gentlemen, upon first sight of the Event to trace back the Springs of the Action; at least to have a near Guess in an Enthusiastick Tyrannical Government, supported by Persons entangled in Family Quarrels entailed upon them from Generation to Generation, and not extinguished, whatsoever they pretended, by their being united in the same Profession of Mahometanism: From which Antecedent Divisions arose those terrible Convulsions in the State, that had it not been very well supported by their Aversion to Christianity on the one side, and to Idolatry on the other, they must of course have become a Prey to their common Enemies. And to this, that those Persons who were indulged the greatest share of their Prophet's Favour when alive, were treated with proportionable Respect after his Decease: To that Degree that if any Person had been any way familiar with Mahomet, he was reckoned one of the Companions, † though he was never so young, and there was such Respect paid to them as would have turn'd the Scale in almost any Debate; for they would go to a very great Extremity rather than*

† Ziyad was of this Number: He was born in the Year of the Hegjrah, and was but Eleven Years old when Mahomet died. See P. 156.

*than the Authority of the Companion of the Apostle should have been Rejected: I mean if that Authority had been urged on the prevailing Side; for notwithstanding their Allegiance to their Prince, it is evident they were no Bigots to indefeasible Right.*

*But if the not having heard of this History before be such a terrible Objection against it, what would the having heard of it before have been? I must confess that Objection lies strong against the Veracity of it to Persons who would take it as an Affront to be supposed capable of being ignorant of such a Considerable part of History as this pretends to be, if we could once induce our Selves to believe that there could be any Truth in it. What I wonder most at is that those very Gentlemen who were formerly acquainted with the Rivers Jaxartes and Oxus, Indus and the Ganges better than with the Thames it self which they swam in every Holiday; that discoursed of Asia as if they had been Surveyors to Alexander the Great; that would have disputed every foot of Ancient Geography with no less eagerness than if it had been a Paternal Inheritance; and could pronounce concerning the Oracle of Jupiter*



piteer Ammon with no less Certainty than the Oracle it self, should on a sudden prove so indolent as not only to suffer those delicate Provinces to be ravished out of their Hands without so much as venturing a Suit at Law about them, but even express an ungrateful Displeasure against those who too officiously proffer their Service to restore them Gratis. However these Criticks are of the kinder sort, they neither mean nor do any great Hurt; they only make themselves a little Sport with those Things which they do not so well understand; and if they carry on the Humour upon that Foot, bid fair for the Reputation of the merriest Company in the World. Great pity it is to spoil good Humour. But there is another sort of a more Pestilent and Malignant Nature who magnifie the Memories of Buxtorf, Bochart, Pocock and all the rest of our Heroes in that kind of Learning that they ever heard of with no less Hypocritical Insolence than the Pharisees in our Saviour's time repaired the Sepulchres of the Ancient Prophets, whilst they were equally distant from once endeavouring to copy after their Example as they were from suffering those in their own Age to be at  
quiet

*quiet that did. These I deliver up to the care of Miguel de Luna a Spanish Physician, who hath left them this Receipt:*

*\* Y a los detractores respondo que antes que comincien a Detraçar tomen la pluma en la mano y hagan otro tanto, y con buena experiencia veran muy a la clara quanto mas faciles dezir mal q̄ escrivir libros para aprovechar a los virtuosos que tienen Christianidad y buena Consciencia. That is, And I give this answer to the Detractors, that before they begin to detract let them take Pen in Hand and do so much more, and they will see very clearly by good Experience how much easier it is to speak ill than to write Books for the Service of those virtuous Persons who hold Christianity and a good Conscience.*

\* Prohemio de la Verdadera Historia Del Rey don Rodrigo: por Tarif Abentarique, Traduzido de la lengua Arabiga por Miguel de Luna. p. 3.

*Now since I have mentioned Miguel de Luna, I cannot help falling in with a Suspicion of † Monsieur Chevreau's concerning him, who is apt to think that he made that Book of the Loss of Spain, which he pretended to Translate out of Arabick. He says indeed that it is in the King of Spain's Library. There may be a Book written by Tarif Abentarique concerning the Conquest of Spain; but then I am as certain as*

† Chevreau, History of the World, Vol. 3. Book 6, Chap. 1.

*it*



*it is possible for a Man to be in a case of that Nature, that De Luna's Book is no Translation of it. I have look'd but little into it indeed, but every Page confirmed me in my Suspicion long before I saw Chevreau's Remark. He talks of Caliphs there which we do not find in our Asiatick Historians, and of sending for orders to them into Arabia, whereas their constant Residence was at Damascus; and never came near Arabia upon any occasion whatsoever so long as the House of Ommiyah reigned, unless when they went on Pilgrimage to Meccah. Beside the Letters in that Book are such as were never written by any Arabian in this World: Every Line of them plainly speak them to be his own; and I can never be induced to think otherwise, unless I should be convinced to the contrary by some learned Person who had seen the Original, or had an Opportunity of perusing it my Self.*

*It is plain from the 47th Page of our present History that when Moawiyah was resolved to stand it out in opposition to Ali he wrote a Letter to Amrou to come to his Assistance: such an Historian would not have scrupled to have made one for him, suppose as follows.* Moawiyah

*Moawiyah to Amrou.*

SURELY I am much mistaken in my Opinion of your Sense, Courage and Zeal for the Religion, if your private Retirement in *Palestine* should have so far chagrined or enervated you, as not still to retain the Memory of the past Sufferings of our Friends, or to remain unconcerned at their present Afflictions. The house of *Hashem* insults us; *Ali* and his Party bid us Defiance. Though you indeed have no such particular Obligation to *Othman* yet now there is a fair Opportunity of being revenged upon our Common Enemies. *Ali* hath the *Irakians* and some of the *Arabian* Tribes engaged in his Interest, but what are they compared to our Victorious Troops that have in so short a time broken the force of the *Grecians*, a Nation always exercised in War, not only against their Borderers, North and West, but against the *Persians*. Besides it is not to be doubted but some Expedient may be found out to sow such a Division amongst *Ali's* Partisans, as may turn to a very good Account; for it is not  
now



now a Dispute about Religion but Justice. We call for Vengeance for the Blood of *Othman* ; enough will assist us under that Pretence, without having any regard to the Merits of our Controversy. The Perfidiousness of the *Chaldeans* and *Babylonians* is so notoriously known, that even *Ali* himself, were he to speak out, would confess that they were much more likely to attend the Success of any Person in whose Interest they pretended to engage, than to run any risque in his Service. Besides your own *Egypt* wants you ! *Egypt* so gloriously wrested out of the Hands of the *Grecian* Dog by your Victorious Arms. That shall be yours if we succeed ; and if you give us your Assistance there is no apparent Reason to fear, if it please God.

*Now suppose any one in my Place had taken this Method of writing History, he could not have failed of Materials, provided he had Judgment enough to distinguish them, to have made whatsoever he had pleased of it, without once telling a positive Lye, or deviating from the real Truth of the Matter of Fact ; unless this may be called so,*

so, to write a Letter that never was written, but which, if it had, would have been suitable to the Occasion. Now I grant that the finest and nicest of the Modern Judges, founding their Opinion upon the Practice of the most celebrated Ancients, do allow an Historian that Liberty, provided it be done discreetly, to compose Speeches, and insert Prudent Admonitions, provided nothing be done against Decorum, nor prejudicial to the Truth of the History. Let us hear the Judgment of the inimitable Fracastorius speaking in the Person of Naugerius.

The other Gentleman in the Dialogue enquiring how much Ornament the Orator would allow to an Historian that stood in need of the Assistance of his Art, Naugerius answers,

\* “ That since what he, [the Historian] proposes, is to write Matters of Fact for the prudent Conduct of Humane Life; it is sufficient to

“ an-

\* Quoniam igitur finis ejus est gesta scribere ad Prudentiam, quantum quidem ad hoc pertinet, sat illi factum erit si

propria, si candida, si gravi, ac vera Oratione utatur; cui interdum nec sua desit Musica. Licebit & interdum ut effingat conciones & nonnulla consilia ut Prudentiam majorem doceat; quod nos quoque in nostris Historiarum libris de rebus Venetis, quantum in nobis fuit C. Cæsarem & Polybium gravem Authorem secuti præstare conati sumus, rerum ita licebit ut gravitatis historiæ & veritatis nihil detraxerit reliquas vero pulchritudines illi negabit. *Fracastorii Naugerius sive de Poetica*, p. 345.



“ answer this End if he uses a proper,  
 “ clean, grave, and just manner of  
 “ speaking, which shall not always be  
 “ destitute of its Harmony neither.  
 “ He may be allowed sometimes to  
 “ feign Speeches, and give Advice, in  
 “ order to instill the more Wisdom;  
 “ which I have according to the best  
 “ of my Ability attempted to perform  
 “ in my Books of the History of *Ve-*  
 “ *nice*, led by the Example of *Cæsar*  
 “ and *Polybius* a grave Author. But  
 “ he must only be permitted to do it  
 “ so far as may be consistent with the  
 “ Gravity of the History and the  
 “ Truth ; all other Ornaments he will  
 “ deny him. *But,*

Nobis non licet esse tam disertis.

*I have not indulged my self this al-*  
*lowed Liberty, though I could have*  
*screened my self under the Patronage*  
*of these great Authorities. How I*  
*have dealt by my Historians I must*  
*leave to the Determination of those*  
*Learned Persons who either are at*  
*present or hereafter shall be both able*  
*and willing to compare my Book with*  
*the Originals from whence it was ta-*  
*ken. It is to you, Gentlemen, that I*  
*appeal,*

appeal, by whose Judgment I must stand or fall. Whilst some will have it a meer Translation, though there be as much Difference as there is between Wheat in the Ear and Bread upon the Table; others, to be so much my own as hardly to have any Footstep in the Original; you only can Judge how far it is a Translation; how far embellished: With what Judgment the Circumstances I have inserted were chosen, and those I have omitted left out: You can see where I went streight, and where I stumbled: Where I dashed my Foot against a Rock every step I set, and where I galloped pleasantly over the Plain: In a word, you are the only Judges of the difficulties I went through, and the most competent ones of the Merits of the whole Performance. But before I take my leave it is necessary that I Advertise you concerning some few things, both for the Justification of my self, and the saving you some trouble in your Examination. One Favour that I beg at your hands is, that you do not pass a Judgment upon my Book, till you have compared it with the very same Manuscripts that I made use of. Because though I hope

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there are not a great many Mistakes, yet there might possibly have been fewer, if I had either been furnished with better Copies, or two Copies of the same Book. You know what it is to read (or rather not to read) without the Diacritical Points (which though you are sensible, every one else is not, are not the Vowels but little Pricks by which the Letters in the Alphabet are a great many of them distinguished one from the other) and how much a more difficult task we have with our Arabick in such a case than Plutarch had with his Latin which he understood only by the Sense. He knew the History or Subject before, and could not fail of the true Reading of the Words; we come destitute of both to our Manuscripts, and are almost forced to Conjure both for Words and Meaning. Let us hear the Learned Golius his just Apology, that he makes for the Faults committed by the Famous Erpenius in his Translation of Elmakin. *These are his Words,* \* “ For though

\* Nam licet Niloticus hunc Codicem Cala-

mus exaraverit, nimium tamen festinantis incuria eundem pessime deformarat, crebra imprimis omissione Orthographicae punctuationis: quod quidem vitium in metris praesertim & Propriis Nominibus commissum dici haud potest quam omnia luxet & incerta reddat: ita ut saepenumero vatem prius agere debuerit quam interpretem possit. Golius, Praefat. ad Erpenii Histor. Saracen. Arab. Lat. Fol.

“gypt,

“gypt, yet the Negligence of the o-  
“ver-hasty Transcriber had most abo-  
“minably deformed it ; especially by  
“leaving out the Orthographical  
“Points. The Commission of which  
“Fault, especially in Verse and pro-  
“per Names, it can hardly be expres-  
“sed how it puts every thing out of  
“Joynt, and throws all into Confu-  
“sion, so that He was obliged often-  
“times to act the part of a *Diviner*  
“before he could perform that of an  
“*Interpreter*. *These Difficulties arising from the Nature of the Language, joyned to a bad Hand and a single Copy, make things that would otherwise be plain insuperably obscure ; and have oftentimes occasioned the Omission of Passages that would have been no inconsiderable Embellishment to our History.*

*Nor must it be dissembled, without the greatest Arrogance, that all the Blame is not to be laid upon the Copies. It would be the height of Impudence for a Man to say that the Reason why he did not insert such or such a Passage, was because he did not judge it proper, when he must be conscious at the same time that the only true Reason was because*



*he did not understand it. I do frankly confess that there are several things that I could have given a satisfactory Account of both to my self and the Reader, which I have omitted upon the account of two or three obscure Expressions. How it may fare with those Persons that have travelled the East, I am not so competent a Judge, though I have reason to think that even the best of them encounter their Difficulties : But this I dare answer for, that all that hath yet been communicated to us in Europe is not sufficient to furnish us with what we call a competent Skill in any other Language. What Pity it was that the Importunity of those perverse Times that thought every Minute of Study lost that was not employed in their insipid way of Application to Theology, should rob us of so much of the Life of our great Doctor Pocock, who could have unlocked to us the Treasuries of the East ! Whilst he, good Man ! out of Compliance to a stupid Generation, was reading over and comparing tedious Commentators ! How much more would his Oriental Learning, so far as it relates to the Holy Scriptures, have shined*

*ned by it self in such Discourses as his incomparable Notes upon his Porta Mosi, to which we have seen nothing equal since the Restauration of Oriental Learning !*

*How would the Candidates of Oriental Studies have rejoiced to see him publish his Meidánis now in the Bodleian Library, to the number of 6000. Transcribed and Translated by his own Hand ; and which he desired, as appears by what he hath written in the first Page, dated Anno 1637. That if he did not return from his second Journey into the East, should be published by the Learned Mr. Thomas Gravius !*

*What is it that so good natural Parts, such indefatigable Industry, blessed with those excellent Opportunities, and so long a Life (for I think he exceeded ninety) could not have helpt us to ? What the Erasmus's, the Budæus's, Stephens's, Scaglier's and Casaubon's have been to us in Greek, the same would be have been in Arabick, nay and so much more as the Difference is between living Customs and Languages, and dead ones. His Master in the East, (to the Mufti's Credit be it spoken) having dismissed him with this*



*Compliment, Go thy ways, wheresoe-  
ver thou goest thou art Master of  
more Arabick than the Mufti of A-  
leppo !*

*But our good Friend Mr. Selden  
was pleased to rob us of another con-  
siderable Part of his Time in laying  
an † Obligation upon him to translate  
Eutychius his Annals, purely to gra-  
tify his own Vanity ; because that  
was the Author he had unhappily  
pitched upon, from whom to raise an  
Argument of the Equality of Bishops  
and Presbyters from the Foundation  
of the Church of Alexandria, the first  
Patriarch of which was it seems a  
Cobler ordained by St. Mark, to whom  
were joyned Twelve more Presbyters  
(no doubt the first Converts that the  
Apostle made) out of whom was to be  
chosen a succeeding Patriarch upon  
the Demise of the Cobler.*

+ Dr. Pocock in  
the Title Page  
calls him Cho-  
ragus, which  
was interpre-  
ted by some,  
as if the mean-  
ing of it had  
been because  
Mr. Selden had  
translated the  
beginning of it  
first (though  
with very bad  
Success.) But  
the Truth of it  
is, that Mr. Sel-  
den was at the  
Charges of it.  
If I be not  
mistaken, I had  
that Informa-  
tion from one  
of Ravins's E-  
pistles, who  
was better ac-  
quainted with  
the Circum-  
stances.

*Now purely for the sake of this Sneer  
upon our Established Episcopal Church  
and Clergy, did this great Scholar and  
Patron of Learning (whom, if we had  
any Gall, we have more reason still to  
hate than despise) employ so much of this  
Learned Man's Time about the tran-  
slating a Book in it self good for little*

or nothing ; and which, if it had been never so good, ought to have been published only in the Original, because of the Easiness of the Language.

I know, Gentlemen, that you do not think this a Digression, for you are very well apprised that all this while I am only bewailing the want of those Helps that should have made not only our present History, but all our future Undertakings more compleat, and justly complaining of those that have robbed us of them. Give me Leave to shed one Tear upon the Tomb of that eminent Person, whom, if Dr. Pocock himself was alive, he would allow to be the only one qualified both by his Age, Inclination, Capatity, Learning and plentiful Circumstances, to receive from his Hand that shining Lamp that he had held to us before ; the Glory of our British Island.

The incomparable Mr. Guise of All-Souls College in Oxford ; extinguished in the Flower of his Youth ; excellent in all manner of Learning, Oriental especially, whose Memory I never recollect, nor whose Interpretations of nice Passages of the Arabick Authors, especially Poets, which frequently occur in some



of Dr. Huntington's *Manuscripts*, I never read without the greatest Concern. But,

\* Baudij Epist.  
LXXIV. Centuria I.

\* Si largitate sumptibusque funerum  
Mœror levare possit, & Manes pios  
Hilum juvarent lachrymæ viventium:  
Utroque grati fungeremur munere,  
Coeloque moles æqua surgeret, gravem  
Testata curam, nec modus fletu foret.  
Sed copijs luxuque vefano nihil  
Sedatur imo pectori infixus dolor.  
Nec fas piumque flere felices, quibus  
Æterna vita luce functis obtigit.

*Could costly Funerals mitigate our Grief,  
Or give departed Souls the least Relief;  
Nought should be wanting; Tears should  
swell our Eyes;  
To Heaven it self the Monument should  
rise,  
Witness of our Concern: No Term of  
Years  
Should stop the Current of our flowing  
Tears.  
But Cost and vain Expence can't ease  
our Pains,  
Deep in our Breast the stubborn Grief  
remains.*

Nor

*Nor is it Reason to lament the Blest,  
Who, fled from hence, enjoy Eternal Rest.*

*The Sorrow of those that survive  
will neither administer Consolation,  
nor repair our Loss. But if the most  
disconsolate Mothers receive Comfort  
after the Loss of their dearest First-  
born upon the Prospect of a fresh Off-  
spring; we have no reason to despair  
but if some few of those many flourish-  
ing Genius's, with which both our Uni-  
versities abound, were trained up to  
those Studies with due Encouragement;  
some to cultivate them at home; others  
to be sent abroad, we might restore the  
Glory of Oriental Learning to our Bri-  
tish Islands (wherein to my certain  
Knowledge we have never yet been  
exceeded abroad) and make our selves  
amends, at least in a great measure,  
for the Loss of those worthy Persons  
whom we so justly, so sincerely be-  
wail.*

*But this we leave to the Wisdom of  
our Superiors: I could not pass by  
these Great Men without paying them  
this due Respect; now I return to my  
Apology.*



*I have not been wanting to my self in making use of the Learned Labours of Monsieur D'Herbelot ; whose Bibliotheque Orientale deserves the highest Esteem from all that have any true Taste of Oriental Learning. After I had made my Collections I found him so accurate in the Life of Ali, (as there was good reason, he being the most considerable Person by much next to Mahomet) that I chose rather sometimes to transcribe him Paragraph by Paragraph, than to make what was well done before worse, by affecting to make it my own.*

*To him I owe whatsoever is quoted from the Persian Authors. How often have I endeavoured to perfect my self in that easy and delicate Language, but my malignant and envious Stars still frustrated my Attempts ; but they shall sooner alter their Courses than extinguish my Resolution of quenching that Thirst which the little Taste I have had of it, hath already excited.*

*I am as yet destitute of Turkish ; which I should not be so much concerned at, were it not for five Volumes in that Language in our Publick Library, which I behold with Delight and Concern*

cern at the same time: *With Delight*, because they are ours, and so not to be despaired of: *With Concern*, because I do not understand them. They are a Translation of the great Tábari, who is the Livy of the Arabians; the very Parent of their History, and as far as I could find by Enquiry given over for lost in Arabick. I formerly enquired of my Predecessor Dr. Luke concerning him, who said he had never met with him in the East, and that he was to be despaired of in Arabick: Monsieur D'Herbelot says the same. And there is this good Reason of it, that this being the Standard of their History, and upon that account at first translated out of Arabick into Turkish, the Value of the Arabick Copy must of necessity sink by Degrees in all those Territories where Turkish is better understood than Arabick; for it would not be worth the Bookseller's while to be at the Charge of transcribing it. However that we may not imagine it lost because of its Scarcity, I luckily found a Piece of it in Folio amongst Archbishop Laud's Manuscripts (pity it is imperfect) accurately written with all the Points, and no doubt for the use  
of



*of some great Person, without the Assistance of which Copy I must oftentimes have been left in the Dark.*

*But had I not been destitute of these Assistances ; had I not been forced to snatch every thing that I have as it were out of the Fire ; our Saracen History should have been ushered into the World after a different manner. Now, though Gentlemen I pay you a very particular Respect, yet you will pardon me if I choose rather to point out my own Deficiencies than leave them to you to find out after me, lest, notwithstanding your Candour, something should be ascribed to my Laziness or Negligence that ought more justly to be attributed to the Influence of inexorable Necessity. Wherefore, in the first Place, could I have been Master of my own Time and Circumstances, I would never have published any thing of this Kind at all till I had perfectly finished the first Part of it according to the natural Division to which the Circumstances of the Saracen Empire directed the Arabian Historians of Course : That is, from the time of Mahomet's Birth to the Ruin of the House of Ommiyah by that of Abbàs, which was entirely effected*

fectcd in that Part of the Year of the Hegjrah 132, which answers to Part of the Year of our Lord 750. Which Period would have included several other Conquests besides that of Spain.

I mention the Life of MAHOMET because it is the Foundation of all our History; and though what hath been written of it by the Reverend and Learned Dr. Prideaux is sufficient to give a general Idea of the Man and his Pretensions, and admirably accommodated to his principal Design of shewing the Nature of an Imposture; yet there are a great many very useful Memoirs of him left behind, which would tend very much to the Illustration of the succeeding History, as well as the Customs of those Times wherein he flourished. In the next Place, whereas my first Volume bears the Title of the Saracens Conquest of Syria, Persia and Ægypt; though it contains the Times of them all, yet the Particulars chiefly relate to Syria, the rest being supplied out of the short printed Epitomes of Eutychius, Elmakin and Abu'lpharagius for want of longer Time at Oxford; from whence it comes to pass that the Life of Othman, whose  
Reign



*Reign was twelve Years, is but about a sixth Part of the length of that of Abubeker, who reigned but two : Though it cannot be denied that it would be much better allowed both in their Historians and in us to be a little more particular in the Accounts of Syria, Palestine and Ægypt, so venerable in all our Antiquity, than in those of other remote Countries, of the Succession of whose Princes we have no certain Account, and of which we are hardly able to ascertain the Borders.*

*To have rendered the Work compleat in its kind; not only an accurate Mapp ought to have been made of the Countries, but Geographical Descriptions of the most eminent Places out of their own Authors. The Ancient Tribes of the Arabians should have been fixed in their proper Habitations in a Mapp of Arabia made for the same Purpose.*

*But these were things rather to be desired than hoped for ; and if I had staid till I could have got all this Preparation, I must never have published any of it at all as long as I had lived. The Ancients oftentimes thought a Life*  
*well*

*well spent in polishing one single Book; and certainly were very much in the Right of it, if (as most certainly they did) they intended to perpetuate their Memories to Posterity, and eke out perishing Mortality with an Addition of Glory. We can no sooner propose any thing though it requires never so much Care and Application, but we are daily importuned to know when it is to come out. This is our Comfort, that the Ancients are in their Graves, and though we can, when we find Leisure, read their Books, they shall never arise from the Dead to read ours.*

*But neither is the Modern Taste always so low; (that we may not affectedly attribute every thing to the Ancients) Monsieur Petis de la Croix, that famous Oriental Interpreter to the late Lewis XIV. of France, when commanded by the great Colbert to write the Life of Jenkiz-Chan, thought not ten Years time too much to employ about it, as his Son acknowledges in the Preface; though he neither wanted Books, Leisure, Abilities nor Encouragement. It is not only the following such Authors as have made it their business to write the Lives of  
such*



*such or such Princes is sufficient; but it is also necessary to gather up the scatter'd Remains that occur in other Historians; in Commentators upon the Alcoran; in the Scholiasts of their Poets; in their Medals, Inscriptions and Lexicographers. The Historian must also trace the Originals of Customs, Surnames, Tribes and the like; and in a word, in disposing all the Materials with such Judgment that every part may fall naturally into its proper place, and add a Lustre to the whole.*

*But my unhappy Condition hath always been widely different from any thing that could admit of such an Exactness. Fortune seems only to have given me a Taste of it out of Spight, on Purpose that I might regret the Loss of it. Though perhaps I may accuse her wrongfully for befriending me with an Excuse for those Blemishes that would have admitted of none had I been furnished with all those Assurances and Advantages, the want of which I now bewail. If that was her Meaning, she hath been very tender of my Reputation indeed, and resolved that my Adversaries should have very little Rea-*

*Reason to accuse me of the Loss of Time. The first Volume cost me two Journeys to Oxford, each of them of six Weeks only, (inclusive of the Delays upon the Road, and the Difficulty of finding the Books without any other Guide than the Catalogue, not always infallible.) But my chief Business lying then in † one Author, it was so much the easier to make a quick Dispatch; because it is of no small Moment in Affairs of this Nature to be once well acquainted with the Hand of the Manuscript, and the Stile of the Author.*

*But in my Second Undertaking I found a quite different Appearance of things in more respects than one. Either my Domestick Affairs were grown much worse, or I less able to bear them, or, what is most probable, both. What made me easy as to my Journey and Charges during my Absence, was the Liberality of the Worshipful Thomas Freke of Hannington, Wilts, Esq; to whom the World is indebted for whatsoever is perform'd at present in this Second Volume; I mean with Regard to the Expences of it: Which still would not have answered the End if I had not been indulged all possible*



*Conveniences of Study, first by the Favour of my much Honoured Friend, the incomparable Dr. Halley, who, with the Consent of his Learned Colleague Dr. Keil, allowed me the Keys of the Savilian Study; and in the next Place by the Reverend and Learned Dr. Hudson, chief Library-Keeper of the Bodleian; who according to his wonted Humanity permitted me to take out of the Library whatsoever Books were for my Purpose; otherwise though I had five Months Time much could not have been done, considering the Variety and Difficulty of the Manuscripts; besides that I was forced to take the Advantage of the Slumbers of my Cares, that never slept when I was awake; and if they did not incessantly interrupt my Studies, were sure to succeed them with no less Constancy than Night doth the Day. Though it would be the height of Ingratitude in me not to acknowledge that they were daily alleviated by the Favours and Courtesies which I received from Persons of the greatest Dignity and Merit in that Noble University; too numerous to be all here inserted, and all too worthy (should I mention any one of them) to be omitted.*

*Some*

*Some such Apology as this will always be necessary for him that undertakes a Work of this Nature upon his own bottom without proper Encouragement. If any one should pertly ask me, Why then do you trouble the World with things that you are not able to bring to Perfection? Let them take this Answer of one of our † famous Arabian Authors; What cannot totally be known, ought not to be totally neglected; for the Knowledge of a Part is better than the Ignorance of the Whole.*

Abu'lpheda,  
Præf. ad Geograph.

*The only way that I know to remedy these Misfortunes is that which I proposed before, the Encouragement of our Youth. They will hardly come in upon the Prospect of finding Leisure in a Prison to transcribe those Papers for the Press which they have collected with indefatigable Labour, and oftentimes at the Expence of their Rest, and all the other Conveniences of Life, for the Service of the Publick. No; though I were to assure them from my own Experience, that I have enjoyed more true Liberty, more happy Leisure, and more solid Repose in six Months here, than in thrice the same Number of Years before.*



fore. Evil is the Condition of that Historian who undertakes to write the Lives of others, before he knows how to live himself. But if there be no Encouragement given, perhaps those Learned Gentlemen whom the World hath so liberally obliged gratis will think themselves bound in Honour to make some Return; unless their Loathsomeness to quit that impregnable Fortrefs against ENVY (that always attends the Merit of the Virtuous) into which they are so happily retreated, should restrain them. Not that I speak this, as if I thought I had any just Reason to be angry with the World: I never stood in need of its Assistance in my Life, but I found it always very liberal of its Advice; for which I am so much the more beholden to it, by how much the more I did always in my Judgment give the Possession of Wisdom the Preference to that of Riches.

Cambridge-Castle,

Dec. 2. 1717.

S. OCKLEY.

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## ERRATA in the Introduction.

Page xx. Line 18. read *And to this add,* p. xxvii. in the Marginal Notes, for *rerum*, read *verum*. p. xxxiii. l. 8. read *Meidanis Proverbs*. p. xxxv. l. 18. read *Capacity*, l. 22. dele the Period

MSS. *Authors made use of in* | *Their Places in*  
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THE First Volume of *Abu'lphed a's Uni-* } Pocock's MSS. Num. 303.  
*versal History.*

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 Men. Two Volumes Folio. } 336.

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 lumes Fol. } & seq.

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History of the Caliphs from the latter end } *d.* Numb. 495.  
 of *Ali's* Government to the Reign of *Mer-*  
*wan* the Son of *Alhakem.* (Imperfect and  
 Anonymous, but *Optima Nota.*)

An Imperfect Historian (and therefore A- } *Laud's* MSS. Num. 161. A.  
 nonymous,) in Folio, with Points diligent-  
 ly written, and of singular Use in this History.

The Second Volume of *Altabari's* Great Hi- } *ibid.* Num. N. 55. 124.  
 story.

*Tacutus Hamawgens* his Geography, (unless my } *Armachan.* MSNS. { 150  
 Conjecture fails me) there are two Volumes  
 wanting of five, viz. the first and the third. } 151  
 VOL. II. } 152



# A Chronological TABLE for 51 Years.

| Years of the Julian Period. | Years of Christ, reckoning from the first day of January. | Years of the Hegirah or Flight of Mahomet, with the Days of the Month on which they begin in the Solar Year. | Grecian Emperors.     | Saracenic Caliphs. |
|-----------------------------|-----------------------------------------------------------|--------------------------------------------------------------------------------------------------------------|-----------------------|--------------------|
| 5368                        | 655                                                       | 35. July 10                                                                                                  | CONSTANS 14           | ALI.               |
| 9                           | 656                                                       | 36. Jun. 29                                                                                                  | Son of Constantine 15 |                    |
| 5370                        | 657                                                       | 37. Jun. 18                                                                                                  | 16                    |                    |
| 1                           | 658                                                       | 38. Jun. 8                                                                                                   | 17                    |                    |
| 2                           | 659                                                       | 39. May 28                                                                                                   | 18                    |                    |
| 3                           | 660                                                       | 40. May 16                                                                                                   | 19                    | HASAN.             |
| 4                           | 661                                                       | 41. May 6                                                                                                    | 20                    | MOAWIYAH I.        |
| 5375                        | 662                                                       | 42. April 25                                                                                                 | 21                    |                    |
| 6                           | 663                                                       | 43. April 14                                                                                                 | 22                    |                    |
| 7                           | 664                                                       | 44. April 3                                                                                                  | 23                    |                    |
| 8                           | 665                                                       | 45. March 23                                                                                                 | 24                    |                    |
| 9                           | 666                                                       | 46. March 13                                                                                                 | 25                    |                    |
| 5380                        | 667                                                       | 47. March 2                                                                                                  | 26                    |                    |
| 1                           | 668                                                       | 48. Feb. 19                                                                                                  | 27                    |                    |
| 2                           | 669                                                       | 49. Feb. 8                                                                                                   | CONSTANTINUS. 1       |                    |
| 3                           | 670                                                       | 50. Jan. 28                                                                                                  | 2                     |                    |
| 4                           | 671                                                       | 51. Jan. 17                                                                                                  | 3                     |                    |
| 5385                        | 672                                                       | 52. Jan. 7                                                                                                   | 4                     |                    |
| 6                           | 673                                                       | 53. Dec. 26                                                                                                  | 5                     |                    |
| 7                           | 674                                                       | 54. Dec. 15                                                                                                  | 6                     |                    |
| 8                           | 675                                                       | 55. Dec. 5                                                                                                   | 7                     |                    |
| 9                           | 676                                                       | 56. Nov. 24                                                                                                  | 8                     |                    |
| 5390                        | 677                                                       | 57. Nov. 13                                                                                                  | 9                     |                    |
| 1                           | 678                                                       | 58. Nov. 2                                                                                                   | 10                    |                    |
| 2                           | 679                                                       | 59. Oct. 22                                                                                                  | 11                    | YEZID I.           |
| 3                           | 680                                                       | 60. Oct. 12                                                                                                  | 12                    |                    |
| 4                           | 681                                                       | 61. Sept. 30                                                                                                 | 13                    |                    |
| 5395                        | 682                                                       | 62. Sept. 19                                                                                                 | 14                    |                    |
| 6                           | 683                                                       | 63. Sept. 9                                                                                                  | 15                    | MOAWIYAH II.       |
| 7                           | 684                                                       | 64. Aug. 29                                                                                                  | 16                    |                    |
| 8                           | 685                                                       | 65. Aug. 17                                                                                                  | JUSTINIANUS II. 17    |                    |
| 9                           | 686                                                       | 66. Aug. 7                                                                                                   | 2                     |                    |
| 5400                        | 687                                                       | 67. July 27                                                                                                  | 3                     |                    |
| 1                           | 688                                                       | 68. July 17                                                                                                  | 4                     |                    |
| 2                           | 689                                                       | 69. July 5                                                                                                   | 5                     |                    |
| 3                           | 690                                                       | 70. Jun. 24                                                                                                  | 6                     |                    |
| 4                           | 691                                                       | 71. Jun. 14                                                                                                  | 7                     |                    |
|                             |                                                           | 72. Jun. 3                                                                                                   |                       |                    |

# A Chronological TABLE for 51 Years.

## Remarkable Actions or Accidents.

T. H.

- 35 Moawiyah, Ayesha, Telha and Zobeir make a powerful Opposition a-  
36 gainst Ali.
- 37 The Battles at Seffin between Ali and Moawiyah. Amrou over-reacheth his  
38 Colleague Abu Musa in the Arbitration between Ali and Moawiyah.
- 39 Ali and Moawiyah are both assassinated. Ali dies. Moawiyah narrowly e-  
40 scapeth. Hasan resigns the Government to Moawiyah.
- 41
- 42 Amrou Ebno'l Aas the famous Conqueror and Lieutenant of Ægypt dies.
- 43 Moawiyah owns Ziyad the Son of Somyah for his Brother; and makes him Go-  
44 vernour of the Eastern Provinces. Zeid, a Man of singular Learning and Mode-  
45 sty, dies.
- 46
- 47
- 48
- 49 Constantinople besieged seven Years. Abu Iyub killed there.
- 50
- 51
- 52 Ziyad, the Son of Somyah, dies.
- 53 Moawiyah attempting to remove Mahomet's Pulpit from Medinah to Da-  
54 mascus, they that set about it are terrify'd by an Eclipse.
- 55 Moawiyah makes the Government Hereditary; by obliging the Provinces  
56 to acknowledge his Son Yezid his lawful Heir and Successor.
- 57
- 58
- 59 Moawiyah dies. Hosein the Son of Ali sets up for the Government, and march-  
60 eth from Meccah towards Cusah.
- 61 He is killed upon the Plains of Kerbelah. After his Decease Abdollah the Son of  
62 Zobeir declares openly against Yezid at Medinah. Medinah besieged. (Anno. 64.)
- 63 And taken.
- 64 Meccah besieged. The Siege raised upon the News of Yezid's Death.  
65 Solymán, the Son of Sorad, encourages Ali's Party to revenge the Death  
66 of Hosein. He is killed, and Almochtar makes his Appearance, (Anno  
67 65. He revengeth Hosein's Death. Almochtar is killed by Musab.
- 68
- 69 Abdol melik marcheth against Musab, and kills him.
- 70
- 71 Musab kill'd by Abdol melik.
- 72 The Sect of the Azarakites raise a Commotion in the East.



# A Chronological TABLE for 51 Years.

| Years of the Julian Period. | Years of Christ, reckoning from the first day of January. | Years of the Hegjah or Flight of Mahomet, with the Days of the Month on which they begin in the Solar Year. | Grecian Emperors. | Saracenicall Caliphs. |
|-----------------------------|-----------------------------------------------------------|-------------------------------------------------------------------------------------------------------------|-------------------|-----------------------|
| 5405                        | 692                                                       | 73. May 22                                                                                                  |                   |                       |
| 6                           | 693                                                       | 74. May 12                                                                                                  |                   |                       |
|                             | 694                                                       | 75. May 1                                                                                                   | LEONTIUS 10       |                       |
|                             | 695                                                       | 76. April 21                                                                                                | PATRICIUS. 2      |                       |
|                             | 696                                                       | 77. April 9                                                                                                 |                   |                       |
| 5410                        | 697                                                       | 78. March 29                                                                                                |                   |                       |
| 1                           | 698                                                       | 79. March 19                                                                                                | TIBERIUS 1        |                       |
| 2                           | 699                                                       | 80. March 8                                                                                                 | Apsimar, 2        |                       |
| 3                           | 700                                                       | 81. Feb. 25                                                                                                 |                   |                       |
| 4                           | 701                                                       | 82. Feb. 14                                                                                                 |                   |                       |
| 5415                        | 702                                                       | 83. Feb. 3                                                                                                  |                   |                       |
| 6                           | 703                                                       | 84. Jan. 23                                                                                                 |                   |                       |
| 7                           | 704                                                       | 85. Jan. 13                                                                                                 |                   |                       |
| 8                           | 705                                                       | 86. Jan. 1                                                                                                  | JUSTINIAN 1       |                       |
|                             |                                                           |                                                                                                             | Restored.         |                       |

# *A Chronological TABLE for 51 Years.*

## Remarkable Actions or Accidents.

Y. H.

|    |                                                                                 |
|----|---------------------------------------------------------------------------------|
| 73 | <i>Abdollah, the Son of Zobeir, is besieged in Meccah, and killed.</i>          |
| 74 | <i>Hejage made Governour of Irak, Chorasán, and Sigistan.</i>                   |
| 75 |                                                                                 |
| 76 | <i>Shebib rises against Hejage.</i>                                             |
| 77 | <i>He is killed.</i>                                                            |
| 78 |                                                                                 |
| 79 |                                                                                 |
| 80 |                                                                                 |
| 81 | <i>Mohammed, the Son of Haniphiyah, dies.</i>                                   |
| 82 | <i>Abdorrahan rebels against Hejage. Kills himself by a Fall from an House.</i> |
| 83 |                                                                                 |
| 84 |                                                                                 |
| 85 |                                                                                 |
| 86 | <i>Abdolmelik dies.</i>                                                         |



For the greater Illustration of the  
*Mahometan* Creed and Practice,  
 I thought fit to insert their Fa-  
 mous Doctor † *Algazali's* Inter-  
 pretation of the two Articles of  
 their Faith, *viz.* *There is no God*  
*but God ; Mahomet is the Apo-*  
*stle of God.*

† Vide Pocock  
 Specimen Hi-  
 storix Arabum  
 p. 274.

**P**raise be to God the Creator and Restorer  
 of all things : Who does whatsoever he  
 pleases, who is Master of the Glorious  
 Throne and Mighty Force, and directs his sin-  
 cere Servants into the right way and the streight  
 path : Who favoureth them, after their ha-  
 ving born Testimony to the *UNITY*, with the  
 preservation of their Confessions from the dark-  
 nesses of doubt and hesitation : Who directs  
 them to follow his chosen Apostle, upon whom  
 be the Blessing and Peace of God ; and to go  
 after his most honourable Companions to whom he  
 hath vouchsafed his assistance and direction  
 which is revealed to them in his Essence and  
 Operations by the Excellencies of his Attributes  
 to the Knowledge whereof no Man attains but  
 he

he that hath been taught by hearing. *Who maketh known to them that as touching his Essence, he is O N E, who hath no Partner: Singular, without any thing like him: Uniform, having no Contrary: Separate, having no Equal. That he is Ancient, having no First: Eternal, having no Beginning; remaining for ever, having no End; continuing to Eternity, without any Termination. Who persists, without ceasing to be; who remains without failing. Who never did cease nor ever shall cease to be described by Glorious Attributes, nor is subject to any decree so as to be determined by any precise limits or set times, but is the First and the Last, and is within and without.*

*\*What he is not.] And that he, (Glorified be his Name) is not a Body endued with Form, nor a Substance circumscribed with limits or determined by measure; neither doth he resemble Bodies as they are capable of being measured or divided. Neither is he a Substance, neither do Substances exist in him, neither is he an Accident, nor do Accidents exist in him; but that neither is he like to any of those things that do exist, neither is any thing like to him; nor is he terminated by quantity nor comprehended in bounds, nor circumscribed by the differences of Situation nor contained in the Heavens: But that he sits upon the Throne, after that manner which he himself hath*  
*descri-*



described, and in that same sense which he himself means, which is a sitting that is far removed from any notion of Contact ; or resting upon, or local Situation ; but both the Throne it self, and whatsoever is upon it are sustained by the goodness of his Power and are subject to the grasp of his hand. But he is above the Throne and above all things even to the utmost ends of the Earth ; but so above as at the same time not to be a whit nearer the Throne and the Heaven ; since he is exalted by [ infinite ] degrees above the Throne no less than he is exalted above the Earth, and at the same time is near to every thing that hath a being ; nay, † nearer to Men than their Jugular veins, and is witness to every thing : Though his nearness is not like the nearness of Bodies, as neither is his Essence like the Essence of Bodies. Neither doth he exist in any thing, neither doth anything exist in him, but that he is too high to be contained in any Place, and too Holy to be determined by Time ; for he was before Time and Place were Created, and is after the same manner as he always was. And that he is distinct from the Creatures by his Attributes, neither is there any thing besides himself in his Essence, nor is his Essence in any other besides him. And that he is too Holy to be Subject to Change, or any local Motion, neither do any Accidents dwell in

† Alcoran.

in him nor any Contingencies befall him, but he abides through all Generations with his Glorious Attributes, free from all danger of dissolution. And that as to the Attributes of his Perfection, he wants no Addition of Perfection. And that as to his Being, he is known to Exist by the Apprehension of the Understanding; and seen as he is by Ocular Intuition out of his Mercy and Grace to the Holy in the Eternal Mansion, completing their Joy by the Vision of his Glorious Presence.

\* His Power. ] And that HE, Praised be his Name, is Living, Powerful, Mighty, Omnipotent, not liable to any defect or impotence; who neither Slumbers nor Sleeps, nor is obnoxious to Decay nor Death. To whom belongs the Kingdom, and the Power, and the Might. His is the Dominion, and the Excellency; and the Creation, and the Command thereof. And the Heavens are folded up in his Right Hand, and all the Creatures are couched within his grasp. And that his Excellency consists in his Creating and Producing; and his Unity in communicating Existence and Original. He Created Men and their Works, and measured out their maintenance and their determined times. Nothing can escape his grasp that is possible, nor the Vicissitudes of things get out of the reach of his Power. The Effects of his Power are innumerable,



*merable, and the Objects of his Knowledge Infinite.*

\* His Knowledge. ] *And that H E, Praised be his Name, knows all things that can be understood, and comprehends whatsoever passes; from the Extremities of the Earth to the Highest Heavens; so that the weight of a Pismire should not escape him either in Earth or Heaven; but he would know the creeping of the black Pismire in the dark Night upon the hard Stone, and apprehend the Motion of an Atom in the open Air; and knows what is secret and conceals it; and views the Conceptions of the minds, and the Motions of the thoughts and the inmost recesses of Secrets by a knowledge Ancient, Eternal, that never ceased to be his Attribute from Eternal Eternity. Not by a New Knowledge, superadded to his Essence, either Inhering or Adventitious.*

\* His Will. ] *And that H E, Praised be his Name, doth W I L L those things to be that are, and disposeth of all Accidents, and that there passeth nothing in the Empire, nor the Kingdom, neither little nor much, nor small nor great, nor good nor evil, nor profitable nor hurtful, nor Faith nor Infidelity, nor Knowledge nor Ignorance, nor Prosperity nor Adversity, nor Increase nor Decrease, nor Obedience nor Rebellion,*  
but

but by his determinate Counsel and Decree, and his definitive Sentence, and Will. Nor doth the wink of him that seeth, nor the Stricture of him that thinketh exceed the bounds of his Will; but that it is HE who gave all things their Beginning, he is the Creator and Restorer, the sole Operator of what he pleases, there is no reversing his Decree nor delaying what he hath determined, nor is there any Refuge to Man from his Rebellion against him, but only his Help and Mercy; nor hath any Man any Power to perform any Duty towards him, but through his Love and Will: Though Men and Genius's, Angels and Devils should conspire together either to put one single Atome in Motion or cause it to cease its Motion without his Will and Approbation, they would not be able to do it: And that his Will subsists in his Essence amongst the rest of his Attributes, and was from Eternity one of his Eternal Attributes; by which he willed from Eternity the Existence of those things that he had decreed, which were produced in their proper seasons according to his Eternal Will; without any BEFORE or AFTER, but as they were agreeable to his Knowledge and Will. Not by Methodizing of thoughts, nor waiting for a proper time; for which reason one thing doth not hinder him from another.

\* His



\* We are not to understand those Words Audible, Visible, as if it were necessary it should be so to us, but in its own Nature.

\* His Hearing and Sight. ] *And that HE, Praised be his Name, is HEARING and SEEING and beareth and seeth; No Audible Object, how still soever, escapeth his Hearing; nor is anything visible so small as to escape his Sight. For Distance is no Hindrance to his Hearing, nor Darknes to his Sight: He sees without Apple of the Eye or Eye-Lids; and hears without any Passage or Ear; as he knoweth without a Heart, and performs his Actions without the Assistance of any Corporeal Limb; and creates without any Instrument; for his Attributes [or Properties] are not like those of Men any more than his Essence is like theirs.*

\* His Word. ] *Furthermore, that he doth speak, command, forbid, promise and threaten by an Eternal Ancient Word subsisting in his Essence: Neither is it like to the Word of the Creatures, nor doth it consist in a Voice arising from the Commotion of the Air and the Collision of Bodies, nor Letters which are separated by the joyning together of the Lips or the Motion of the Tongue. And that the Alcoran, the Law, the Gospel and the Psalter, are Books sent down by him to his Apostles; and that the Alcoran indeed is read with Tongues, written in Books, and kept in Hearts; but so as to be of Old notwithstanding; subsisting in the Essence of God, neither doth it become liable to Separation and Division*

vision whilst it is transferred into the Hearts and the Papers. Also that Moses did hear the Word of God without Voice or Letter, even as the Saints behold the Essence of God without Substance or Accident. And that since these are his Attributes, He liveth and knoweth, is powerful and willeth and operateth, and seeth and speaketh, by Life and Knowledge, and Will and Hearing, and Sight and Word, not by his simple Essence.

\* His Works.] And that HE, Praised be his Name, exists after such a manner that nothing besides him hath any Being but what is produced by his Work, and floweth from his Justice after the Best, most Excellent, most Perfect and most Just Manner, and that he is wise in his Works, and just in his Decrees: Nor is his Justice to be compared with the Justice of Men, because a Man may be suspected of Acting unjustly by invading the Possession of another; But no Injustice can be conceived of God, who can find nothing belonging to any other besides himself, so as if any Injury could be imputed to him as concerning himself with things not appertaining to him; but all things, He only excepted, Genius's, Men, the Devil, Angels, Heaven, Earth, Animals, Plants, Substance, Accident, Intelligible, Sensible, were all created anew; and that he created them by his Power after meer Privation, and brought



## The Creed of the

*brought them into Light when they were nothing at all, but he alone existed from Eternity, neither was there any other with him. Now he produced the Creatures anew for the Manifestation of his Power, and his Precedent Will, and the Confirmation of his Word which was true from all Eternity, not that he stood in need of them, nor wanted them : And that he manifestly declared his Glory in Creating, and Producing, and Commanding, without being under any Obligation ; and in affording Grace and doing Good, not out of any Necessity ; since Loving-Kindness, and shewing Favour and Grace and Beneficence, belong to him ; whereas it is in his Power to pour forth upon Men Variety of Torments, and afflict them with various Kinds of Sorrows and Diseases, which if he should do, it would be Justice in him, not reproachful nor Injustice. And that he rewards those that worship him for their Obedience upon the account of his Promise and Beneficence, not of Merit nor Necessity, since there is nothing which he can be tied to perform, nor can any Injustice be <sup>e</sup>igned in him, nor can he be under any Obligation to any Person whatsoever. But that the Creatures are obliged to serve him ariseth from his having declared by the Tongues of the Prophets that it was due to him from them : Not by the simple Dictate of the Understanding, but that he sent them Messengers whose Veracity he had*

had proved by manifest Miracles, who brought down from him to Men Commands and Promises and Threats, whereby Men are therefore obliged to give Credit to them in those things that they relate.

The Signification of the Second Article.]

That is the † Testimony concerning the Apostle. † Mahomet is the Apostle of God.  
 And that HE, Most High, sent Mahomet the illiterate Prophet of the Family of the Koreish to deliver his Message to all the Arabians and Barbarians, and Genij and Men; and abrogated by his Religion all other Religions except those things which he confirmed; and gave him the Preference over all the rest of the Prophets, and made him Lord over all Mortal Men. Neither would he have the Faith be compleated by the Testimony of the UNITY, that is the saying there is but ONE GOD, without the Addition of the Testimony of the Apostle, by saying Mohammed is the Apostle of God. And he hath made it necessary to Men to give Credit to him in those things which he hath related both with regard to this present World, and the Life to come. For a Man's Faith is not accepted till he is fully persuaded of those things which he hath affirmed shall be after Death. The first of which is the Examination of Munkir and Nakir, who are two Persons of a most terrible and horrible Aspect that shall set [every] Man upright



## The Creed of the

*right in his Grave, consisting both of Soul and Body, and ask him concerning the UNITY and the Mission [of the Apostle] saying, Who is thy Lord? And what is thy Religion? And who is thy Prophet? And that these are the Searchers of the Grave, and their Examination the first Tryal after Death: And that he believe the Torment of the Sepulcher, and that it is Due, and Right and Just both upon the Body and the Soul according to his Will.*

*He shall also Believe in the Balance with two Scales and a Beam that shall equal the Extent of the Heavens and the Earth; wherein the Works [of Men] shall be weighed by the Power of God; at which time Weights not heavier than Atoms or Mustard-Seeds shall be brought out that things may be balanced with the utmost Exactness and perfect Justice administred. Then the Books of the good Works, beautiful to behold, shall be cast into the Balance of Light, by which the Balance shall be depressed according to their Degrees with God, out of the Favour of God. But the Books of evil Deeds, nasty to look upon, shall be cast into the Balance of Darknes, with which the Scale shall lightly ascend by the Justice of the most High God.*

*He must also believe that there is a real way, which is a Body extended over the middle of Hell, sharper than a Sword, and finer than an Hair,*  
upon

Whilst he was making this Preparation, he was informed of the Revolt of *Telha*, *Zobéir* and *Ayesha*, who had formed a terrible Conspiracy against him at *Meccah*. For all the Male-contents, particularly those of the House of *Ommiyah*, which was *Othman's* Family, joined to the cashiered Governors; and having their Prophet's Widow at the head of them, who declar'd her self openly against *Ali*, gathered together considerable Forces, and resolved upon a War. † *Telha* and *Zobéir* had acquainted them at *Meccah*, in what an unsettled Condition *Ali's* Affairs were at *Medinah*, which induced *Ayesha* to perswade them to go thither, and strike at the very Root. Others were of Opinion that it was best to join the *Syrians*: But upon Consideration that *Mod'wiyah* alone was sufficient to secure that part of the Country, and besides that *Telha* had a good Interest at *Basorah*, they resolved upon that Expedition; and accordingly caused this Proclamation to be made about the Streets of *Meccah*: *The Mother of the Faithful, and Tei-ha, and Zobéir are going in Person to*  
 VOL. II. C Basorah.

A L I.

An. Heg. 35.  
 Capit Jul. 10.  
 A. C. 655.

† Alcámil M.  
 S. Pocock N.  
 137.

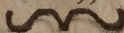


ALI. Basorah. *Whosoever therefore is desirous of strengthening the Religion, and Fighting voluntarily to Revenge the Death of Othman, if he hath no Convenience of Riding let him come.* They mounted Six Hundred Volunteers upon the like Number of Camels. They went out of *Meccah* about Nine Hundred or a Thousand strong; and the People join'd them in their March till they were about 3000. † *Menbab* had presented *Ayesha* with a Camel, whose Name was *Alascar*, which in the Arabick Language signifies *the Army*. It cost him an Hundred Pieces. There is no certainty as to the Value of the Arabick Coins. As near as I can guess, I should take one of those Pieces of Gold to be worth almost half a Guinea of our Money; according to which Computation, *Ayesha's* Camel cost about Fifty Pounds. Mounted upon this Camel in a Litter she headed the Forces in their March from *Meccah* towards *Basorah*. As they were upon the Road they came to a Rivulet called *Jowâb*, on the side of which there was a Village of the same Name. All the Dogs of the Village came running out in a Body, and

† Abu'pheda.  
 M. S. Pocock  
 Num. 303.

and fell a barking at *Ayesha*; who thereupon immediately asked what was the Name of the Place in a great surprize. Being informed that it was called *Jowâb*; she quoted that Versicle of the *Alcoran*, which is frequently made use of in Cases of imminent Danger, † *We are resigned to God, and to him we have Recourse.*

A L I.  
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Declaring that she would not stir a step further; that she had heard the Prophet say when he was Travelling with his Wives; *I wish I had known it, and they should have Lodged within the barking of the Dogs of Jowâb.*

† Alcoran Ch.  
11. 151.

† Besides that he had told her formerly that one of his Wives should at some time or other be barked at by the Dogs of this Place: That she ought to take care of it, because she would find her self in a bad Condition, and in very great Danger. \* Hereupon she

† Dr. Herbelot  
in voce Ali.

struck her Camel upon the Leg to make him kneel, in order to alight, and resolved to stay there all Night. *Telha* and *Azzobéir* could not tell what to make of this Whimsy; and knowing of what Importance it was for them to precipitate their March; as having very good Reason to think

\* Abulpheda.



A L I.  
An. Heg. 35.  
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that *Ali* would not be long after them, told her, and subordinated Fifty Witnesses to swear it, that it was a Mistake of the Guide, and that that Place had never been called by any such Name. But all to no purpose, she would not stir; at last one of them cried out, *Quick, quick, yonder comes Ali*; upon which they all immediately scampered, and made the best of their way to *Basorah*

‡ Dr. Herbelot ‡ The Historians say, That this was the first solemn and publick Lye that was ever told since the beginning of *Mahometanism*; whether it be so or not, is not so very material; this is most certain that they who made it, found their Account in it, for it conveyed them with incredible Speed to *Basorah*.

† This was  
Othman Ben  
Haniph.

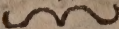
† *Othman*, who was *Ali's* Governor in that Place, was able to make but a weak Resistance. After a Skirmish in which he lost Forty of his Men, he was taken Prisoner. They tore his Beard and Eye-brows out by the Roots, and after a short Confinement dismissed him.

\* Ebno'l Athir. \* One of our Authors is a little more particular. He says, that *Ayesha* wrote  
to

to *Othman* at *Basorah*, and to the rest of the Provinces, exciting them to Revenge the Death of *Othman*; magnifying his good Qualities; and applauding (as she always had done since his Death) the Sincerity of his Repentance, and the Barbarity of the Murder: Inveighing against his Enemies, as if they had broke through and trampled upon every thing that was Sacred. *Othman* sent two Messengers to her. She gave them a Hearing, and answered them in such like Terms. When they returned and made their Report, the *Basorians* were in Confusion. *Othman*, a helpless timorous Man, dissuaded them from enterprising any thing till the Arrival of the Emperor of the Faithful, and having substituted *Ammâr* in his Room, withdrew to his own House. *Ammâr* called the Men to Arms, and went to the Mosque to hold a Consultation. One of them stood up and said, *If these People come hither out of Fear, they are come out of a Country where a Bird may be safe. If they make enquiry after the Blood of Othman, we did not kill Othman: Wherefore take my*

A. L. I.  
An. Heg. 35.  
Capit. Jul. 10.  
A. C. 655.



A L I. Advice, and send them back to the Place  
 An. Heg. 35. from whence they came. Then ano-  
 Capit. Ful. 10. ther rose up and said; *Either they*  
 A. C. 655. *suspect us guilty of the Murther of*  

*Othman; or they come to ask our*  
*Assistance against those that did Mur-*  
*ther him, whether belonging to us*  
*or not.* This Orator had no sooner  
 spoke, but some of the Company threw  
 Dust in his Face; by which *Ammâr*  
 perceived that they had a Faction in  
*Basorah* which much discouraged him.  
 In the mean time, *Ayesha* advancing  
 nearer, the *Basorians* went out to  
 meet her; and they that were so in-  
 clined went over to her. They had  
 a Debate: *Telha* began first, and ha-  
 rangued the People in the praise of  
*Othman*; he was seconded by *Zobéir*,  
 who was succeeded by *Ayeshah*.  
 When she had uttered what she had  
 to say with her loud shrill Voice, the  
 Company was divided, some said she  
 had spoken right, the opposite Party  
 gave them the Lie: Till at last they  
 came to throwing the Gravel and  
 Pebbles in one anothers Faces. Which  
 when *Ayesha* perceived she alighted;  
 and one of the *Arabs* made up to her  
 and said; *O Mother of the Faithful!*  
 The

*The murdering of Othman was a thing of less Moment, than thy coming out from thy House upon this cursed Camel. Thou hadst a Veil and a Protection from God; but thou hast rent the Veil, and set at nought the Protection. The same Persons that are now Witnesses of thy quarrelling here will also be Witnesses of thy Death. If thou camest to us of thy own Accord, return back to thy own House; if thou camest hither by Force, call for Assistance.* At the same time a young Man came up to *Telha* and *Zobéir*, and told them he perceived they had brought their *Mother* along with them, and asked them whether or no they had not brought their *Wives* too? All this was to reproach *Ayesha* for her Impudence, in engaging her self in this Expedition. At last they drew their Swords, and fought till Night parted them. The next Day they fought again; in which Skirmish most were killed on *Othman's* side, and a great many Wounded on both sides. When they grew weary of Fighting they began to Parley; and agreed upon this Article: That a Messenger should be sent to *Medinah* to enquire whether *Telha* and *Zobéir* came into the Inauguration

A L I.  
An. H-g. 35.  
Capit Jul. 10.  
A C. 655.



A L I.  
 An. Heg. 35.  
 Capit. Jul. 10.  
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tion of *Ali* Voluntarily or by Compulsion. For there lay the whole Difficulty. If they came in Voluntarily, all the *Muslemans* would have treated them as Rebels: If by Compulsion, their Party thought they could justify their standing by them. When the Messenger arrived at *Medinah*, and delivered his Errand, they were all silent for a while. At last *Asd-mah* stood up and said that they were compelled. His saying so had like to have cost him his Life; if a Friend of his, a Man of Authority among them, had not taken him by the Hand and led him Home. To whom *Asd-mah* said, he did not think it to be a Matter of such Importance as now he perceived it was. As soon as *Ali* heard this News, he wrote to *Othman*, and taxed the weakness of his Conduct; telling him that *Ayesha*, *Telha* and *Zobéir* had not rejected or set themselves in opposition to a Party, but to the whole Body of the People. That if nothing less than the deposing him would satisfy them, they were altogether without Excuse: But if they had any other Proposals to make, they might be considered on both sides.

A L I.

An. Heg. 35.

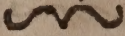
Capit. Jul. 10.

A. C. 655.

sides. While these Matters were transacting at *Medinah*, *Ayesha's* Party sent to *Othman* to come out. Who answered that their Demand was not conformable to the Agreement, which was to stay for an Answer from *Medinah*. Notwithstanding which, *Telba* and *Zobéir*, resolved to omit no favourable Opportunity, took the Advantage of a tempestuous Night, and got into the *Mosque*; where after a Skirmish, in which about Forty of *Othman's* Men were killed, he was himself seized, and word sent to *Ayesha* to know which way she would please to dispose of him. The first Sentence she pronounced was Death; but upon one of her Women saying to her, *I adjure thee by God and the Companions of the Apostle do not kill him*; that Sentence was changed into forty Stripes, and Imprisonment.

We now leave *Ayesha*, *Telba* and *Zobéir* in the Possession of *Basorah*, taking the Suffrages of the People for themselves, and look back to *Medinah*. Where *Ali* made a Speech to the People, having first (as is always their Custom) given due Praise and Thanks to God; in which he said,  
The



A. L. I. *The latter end of this Affair will*  
 An. Heg. 36. *not be rectified by any other means*  
 Capit. Fm. 29. *than those by which it was begun;*  
 A. C. 656. *wherefore help God, and he will help*  
 *you, and direct your Affairs. But*  
 this is the Case always when there is  
 a strong Competition; most People  
 love to stand Neuter, and act the  
 part of Spectators, till they see on  
 which side the Scale will turn, rather  
 than expose themselves to apparent  
 Danger. Though *Ali* was exceeding-  
 ly well beloved, and they knew very  
 well that he was fairly Elected; yet  
 all his Eloquence, though he was al-  
 lowed to be the best Orator in that  
 Age, was not sufficient to move his  
 Audience to stir in good Earnest.  
 Which † *Ziyád* perceiving, he stepped  
 to *Ali* of his own accord, and said,  
 “ Let whosoever will hold back, we  
 “ will be forward. Then stood up  
 two of the Religious, *Helpers*, Do-  
 ctors of the Law, and pronounced this  
 Sentence. *Alhácm*, That is, *the De-*  
*cision is this.* THE IMAM OTH-  
 MAN MASTER OF THE  
 TWO TESTIMONIES DID  
 NOT DYE BY THE MAS-  
 TER OF THE TWO TES-  
 TIMONIES.

† *Ziyád the*  
*Son of Hante-*  
*lah.*

TIMONIES. That is in short, A L I.  
*Ali is not guilty of the Death of* An. Heg. 36.  
Capit. Jun. 29.  
 Othman. By the two Testimonies A. C. 656.  
 they mean the two Articles of their Faith, *There is but one God. Mahomet is the Apostle of God.* Which Sentence formally pronounced in favour of *Ali* was a mighty inducement to them to engage in his Quarrel. One of the † *Ansars* said to *Ali*, *The Apostle of God, upon whom be Peace, put me on this Sword: Which I have sheathed a long while; but now it is high time to draw it against these wicked Men who are always deceiving the People.* The Mother of *Salmah* said, *O Emperor of the Faithful! if it would not be a sin against God, and that thou wouldst not accept of me, I would go with thee my self; but here is my Cousin German, who, by God, is dearer to me than my own Life, let him go with thee and partake of thy Fortunes.* Him *Ali* accepted, and afterwards made Governor of *Bebhrin*. There marched with him about Nine hundred out of *Medinah*, and at first he conceived some hopes of overtaking *Ayesha* and her Company before their Arrival at *Basorah*; but being informed

† That was Abu  
Koradah.



A. L. I.  
An. Heg. 36.  
Capit. Jun. 29.  
A. C. 656.

formed at a Place called *Arrabdab* that it was in vain: He rested there to take farther Consideration.

Thither came his Son *Hasan* to him, and told him that he had given him his Advice in three Particulars, and that now as the Consequence of his refusing it, he might expect to be murdered to Morrow without any body to help him. Upon *Ali's* demanding what those Particulars might be; *Hasan* answered, In the first place, I advised you when *Othman* was besieged, to go out of the City, that you might not be in it when he should be killed. Then secondly, I advised you not to be inaugurated till the Ambassadors of the Tribes of the *Arabs* should come to you; and all the Provinces were come in. Last of all I advised you when this Woman and those two Men went out, to sit still at Home till they should be reconciled: So that if there were any Mischief done, the blame might rather be laid upon some other Person than your self. To which *Ali* answered: As to your first, if I had gone out of the City when *Othman* was besieged; that had been the way for me

to

to have been furrounded my self. Then as to your saying that I ought not to have been inaugurated till all the Tribes came in ; you ought to know that the disposal of the Government is a Privilege peculiar to the *Medinians* or *Helpers* ; and we were not willing to lose it. As for your last Advice, that I should have sat still at Home after *Ayesha* and *Zobéir* were gone forth ; how could I do that in these Circumstances, or who would ? Would you have me lurk in a hole like a wild Beast till she is digged out ? If I do not my self look after what concerns me in this Affair, and provide for my necessary Defence, who will look after it ? Therefore Son, hold you your Tongue.

During his stay at *Arrábdah* he sent *Mahomet* the Son of *Abubeker*, and *Mahomet* the Son of *Jaafar* to his Friends at *Cusab* with a Letter, in which he did not so much press them to fight for him, as to come and Arbitrate between him, and those that had made a Separation from him. He told them “ how much he “ preferred them to all the rest of “ the Provinces, and what confidence he

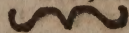
A L I.  
An. Heg. 36.  
Capit. Fun. 29.  
A. C. 656.



A. L. I. " he reposed in them in the time of  
 An. Heg. 36. " his Extremity. That they should  
 Capit Jun. 29. " help the Religion of God, and repair  
 A. C. 656. " to him in order to make use of such  
 " Means as might be proper for the  
 " reconciling this divided People, and  
 " making them Brethren again. He  
 did not neglect in the mean time sending  
 to *Medinab*, from whence he was  
 plentifully supplied with Horses,  
 Arms and all Neecessaries. In his publick  
 Harangues he represented to the People  
 " the great Blessing which God  
 " had indulged them in giving them  
 " the *Religion*; whereby those Tribes  
 " were united that formerly used to  
 " reduce one another to a despica-  
 " ble Condition. That this Peace  
 " continued, till this Man (meaning  
 " *Othman*) fell into the Hands of this  
 " People, whom the Devil had set on  
 " work to make a Disturbance.  
 " However that it was NECES-  
 " SARY that this People should be  
 " divided as other Nations had been  
 " before it; and that we must call  
 " to God to avert the present Evil.  
 Then turning to his Son he said,  
 " Whatsoever IS is of NECESSI-  
 " TY. And the time will come when  
 " this

“ this People shall be divided into 73  
 “ Sects; the worst of which will be  
 “ that, that shall set me at nought  
 “ and will not follow my Example.  
 “ You have known this and seen it;  
 “ wherefore keep close to your Reli-  
 “ gion, and be directed in the right way;  
 “ for it is the Direction of your Pro-  
 “ phet. Let what is too hard for  
 “ you alone, till you bring it to the  
 “ Test of the *Alcoran*: And what the  
 “ *Alcoran* approveth stand to, and  
 “ what it disapproveth reject. De-  
 “ light in God for your Lord; and  
 “ in † ISLAM for your Religion;  
 “ in *Mahomet* for your Prophet, and  
 “ in the *Alcoran* for your Guide and  
 “ Director.

A L I.  
 An. Heg. 36.  
 Capit. Jun. 29.  
 A. C. 656.

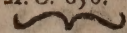


† That is Ma-  
 hometanism:  
 The Word signi-  
 fies the deliver-  
 ing oneself up;  
 and with the  
 Article Al, it  
 is restrained to  
 the signification  
 of delivering ones  
 self up to God.

When they were about decamping  
 from *Arrabdab* for *Basorah*; the Son  
 of *Rephaa* stood up and asked him,  
*O Emperor of the Faithful! What is*  
*it thou wouldest have, and whither*  
*wouldest thou carry us?* *Ali* answered.  
*What I would have and intend is*  
*Peace, if they will accept of it at our*  
*Hands; if not, we will leave them alone*  
*to their Rashness, and do what is just on*  
*our Part and bear with Patience. But*  
*how,* replied *Rephaa*, *if that will not*  
*satisfie*



A L I.  
An. Heg. 36.  
Capit. Jun. 29.  
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*satisfie them? Why then, says Ali, we will let them alone so long as they let us alone; if not, the last Remedy is to defend our selves.* Upon this, one of the *Ansars* stood up, and told him, that he liked his Discourse better than his Management; but subjoyned immediately with an Oath, *that they would Help God, since he had called them HELPERs.*

Soon after there came a Party of the Tribe of *Tai* to proffer their Service to him. Their Chief, whose Name was *Said*, the Son of *Obeid*, thus addressed him *O Emperor of the Faithful! There are some Men whose Tongues are not according to their Hearts, but I do not find it so with me. I always have a Respect for thee both secretly and openly, and will fight thy Enemies wheresoever I meet them. For I look upon thee as a Person of the greatest Merit, and the most excellent Qualifications of any in the Age thou livest in.* Ali gave him his Blessing (*God have Mercy upon you*) and told him, that he was satisfied with his Sincerity. He then removed from *Arrâbdab*, and the Tribe of *Ased* and some more of *Tai* proffer'd their Service, but he said, they

they might go Home, for he had \* *Mohagerins* enough for his Purpose.

A L I.  
An. Hez. 36.  
Capit. Fur. 29.  
A. C. 656.

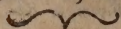
In the mean while, *Ali* was full of Expectation of News from his two Messengers that he had sent to *Cusab*.

\* *Fyers, or Refugees.*

*Abu Musa*, who, as we have before observed, had sent him Word at first, that all was well on that Side the Country, and acquainted him with the Particulars of all that concerned him there; perceiving how the Face of Things was alter'd on a sudden, and apprehensive of the Success of *Ayesha*, *Telha* and *Zobéir* at *Basorah*; began to find himself in some sort of Suspence. So that when *Mahomet*, the Son of *Abubeker*, and *Mahomet* the Son of *Jafar*, came to *Cusab* with *Ali's* Letter, and stood up among the People according to his Command, there was a perfect Silence. It is worth observing here, that upon all such Occasions, the Way was, for all the Congregation to run to the Mosque, where every Thing was publish'd in the Hearing of all that were present; and every one (Slaves excepted) had the Liberty of assenting or dissenting, according as he was influenced by his Prejudice or Judgment. At last in the E-



A L I.  
 An. Heg. 36.  
 Capit Jun. 29.  
 A. C. 656.



vening there came some of the *Hagis*, or Pilgrims, (the having been once on Pilgrimage at *Meccah*, entitles them to that Name, and procures them Reverence as long as they live) and asked *Abu Musa*, what he thought of going out? meaning, to assist *Ali*. To which he gravely answer'd, *My Opinion to Day is different from what it was Yesterday. What you despised in Time past, hath drawn upon you what you see now. The going out, and sitting still at Home, are two Things. Sitting still at Home is the Heavenly Way. The going out, is the Way of the World. Therefore take your Choice.* None of the People took any Notice of what he said, nor returned him any Answer. But both the *Mahomets* were in a Rage, and gave him reproachful Language. To which he answer'd with an Oath, that the Inauguration of *Othman* hung still both over his own Neck and their Master's (meaning *Ali*) and they were resolved not to engage themselves, unless compelled by absolute Necessity, till they had got their Hands clear of the Murderers of *Othman*, wheresoever they were. Wherefore, adds he, you may  
 both

both get you back to *Ali* and tell him so.

A L I.

An. Heg. 36.

Capit Jun. 29.

A. C. 656.

Abu'lpheda.

*Ali* was then advanced as far *Dülk-bâr*, where his Governor *Othman* came to wait upon him, and told him, that he had sent him to *Basorah* with a Beard, but he was come back without one. *Thy Sufferings*, says *Ali*, are meritorious. *All Mankind* were satisfied in the Choice of two of my Predecessors, who managed agreeably both to the Written Law and the Traditional. Then a third presided over them, to whom they submitted. At last they chose me; and *Telha* and *Zobéir* came into the Election, but did not stand to their Word. What I wonder at, is their voluntary Submission to *Abubeker*, *Omar* and *Othman*, and their Opposition to me! But by God, they shall both know, that I am not one jot inferior to any of my Predecessors.

As soon as *Ali* had receiv'd *Abu Musa's* Answer; he dispatched *Alashtar*, (a Man of Resolution, and fit to be made use of in Cases of Difficulty) together with *Ebn Abbás* to *Cusab*, with Instructions at large to make use of their own Discretion in rectifying whatsoever they should find amiss. When they



A. L. I.  
An. Reg. 36.  
Capit. Jun. 29.  
A. C. 656.

Eno<sup>l</sup> Athir.

they had delivered their Errand, and  
desir'd the Assistance of the *Cusians*,  
*Abu Musa* made this Speech to them.  
“ Friends, the Companions of the A-  
“ postle of God, upon whom be  
“ Peace, know more of God and of  
“ his Apostle, than those who have  
“ not convers'd with him. And you  
“ have a Right over us. I give you  
“ this Advice. It is my Opinion, that  
“ you should not assume to your selves  
“ the Authority of God, nor make  
“ War against God. Let those that  
“ are come along with you from *Me-*  
“ *dinah*, return thither again, till they  
“ be all agreed; they know best who  
“ is fit to be trusted.’ *For this Dis-*  
*sturbance is such an one, (it is a Sentence*  
*of Mahomet’s) as he that sleepeth in*  
*it is better than he that is awake;*  
*and he that is awake better than he that*  
*sitteth; and he that sitteth better than*  
*he that standeth; and he that standeth*  
*better than he that walketh on Foot; and*  
*he that walketh on Foot better than he*  
*that rideth.* “ Sheath your Swords and  
“ take the Heads off of your Lances;  
“ cut your Bow Strings, and receive  
“ him that is injured into your Hou-  
“ ses

“ ses till this Bufiness is made up, and  
 “ the Disturbance ceased.

A L I.  
 An. H<sup>er</sup>. 26.  
 Capit Jun. 29.  
 A C. 956.

*Ebn Abbâs* and *Alashtar* returning to *Ali* with this News, he last of all sent his eldest Son *Hasan*, and \* *Am-  
 mâr* along with him: *Abu Musa* received *Hasan*, with Respect; but when they came into the Mosque to debate the Matter, he opposed it with the same Vigour that he had done all along before, repeating that Saying of *Mahomet's* (which he affirmed to have had from his own Mouth) “ That  
 “ there should be a Sedition, in which  
 “ he that sat should be better  
 “ than him that stood, &c.” *Ammâr* took him up briskly, and told him, that the Apostle directed that Speech to him, who was better sitting than standing at any Time. Still *Abu Musa* persisted in exerting his utmost to hinder them from complying with *Ali's* Proposals. When the People began to be in a Tumult, *Zeid* the Son *Sauchân* stood up and pulled out a Letter from *Ayesha*, commanding him either to stay at Home, or else come to her Assistance: Together with another to the *Cusians* to the same Effect. Having read them both to the Peo-  
 D 3 ple,



A. L. I.  
An. Heg. 136.  
Capit. Jun. 29.  
A. C. 656.

† It is a Text  
in the Alcoran.

ple, he said, *SHE was commanded to stay at Home in her House, and WE* † *to fight till there should be no Sedition. Now she has commanded us to do her Part, and hath taken ours upon her self.* This provoked the opposite Party, who reproached him for reflecting upon the *Mother of the Faithful.* The Debate grew very warm on both Sides, till at last *Hasan*, the Son of *Ali*, rose up and said, *Hearken to the Request of your Emperor, and help us in this Calamity which is fallen both upon you and us. Thus saith the Emperor of the Faithful. Either I do Injury my self, or else I suffer Injury. If I suffer Injury God will help me : If I do Injury he will take Vengeance upon me. By God, Telha and Zobéir were the first that inaugurated me, and the first that prevaricated. Have I discovered any covetous Inclination, or perverted Justice? Wherefore come on, \** and command that which is Good, and forbid that which is Evil. This moved the Audience, and the Heads of the Tribes spoke one after another, telling the People, that since they had given their Allegiance to this Man, and

\* It is a Text  
that frequently  
occurs in the  
Alcoran.

and he had done them the Honour to send several Messages to them before, and afterwards his Son, to make them Judges and Arbitrators in an Affair of such Importance; that it was highly requisite for them to comply with such a reasonable Demand, and go to his Assistance. *Hasan* told them, that he was going back to his Father, and they that thought fit might go along with him, and the rest follow by Water. There came over to him near nine Thousand in all, 6200 by Land, and 2400 by Water. Some say, that *Ali* had sent *Ashtar* and *Ammar* along with him after his Son *Hasan* to *Cusab*, and whilst they were debating it in the Mosque, and every one intent upon the Issue, *Ashtar* took a Party of Men and seized the Castle by Surprize; then having order'd some of *Abu Musa's* Men, whom he found there, to be severely bang'd, he sent them back with this lamentable News to their Master *Abu Musa*, who was speeching it with great Vehemency against the Supply. This Management of *Alashtar*, made *Abu Musa* appear so ridiculous and contemptible, that if *Alashtar* had not interposed and prevented



A. L. I.  
An. Heg. 36.  
Capit. Jun. 29.  
A. C. 656.

it, his Goods would immediately have been plunder'd by the Mob.

*Ali* was very easy upon the Accession of these new Recruits, and went forwards to meet them and make them welcome. When they came up to him, he said, *You Cusians were always Men of distinguished Valour ; you conquer'd the Kings of Persia, and dispersed their Forces till you took Possession of their Inheritance. You have both protected the weak ones among your selves, and afforded your Assistance to your Neighbours. I have called you hither to be Witnesses between us and our Brethren of Basorah : If they return, it is what we desire : If they shall persist we will heal them with gentle Usage, till they fall upon us injuriously. We on our Part will omit nothing that may by any Means contribute to an Accommodation, which we much prefer to the Desolation of War.*

*Ayesha* and her Party, upon this News, began to be in some Perplexity at *Basorah*. They had very frequent Consultations, and seem'd now to be in a despairing Condition. Messages passed backwards and forwards in order to compromise the Matter ;

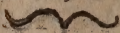
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and it came so far, that *Ali*, *Telha* and *Zobéir* had several Interviews, walking about together in the Sight of both the Armies, so that every one expected that there would have been a Peace concluded. *Ali's* Army consisted of thirty Thousand Men all experienc'd Soldiers, and if that of his Enemies exceeded his in Number, yet it was composed of such as they could get; besides that, they had never a General to command them, that was any ways comparable to *Ali*. In one of their Conferences he reproached their Infidelity, and put them in Mind of the Judgments of God, who would infallibly take Vengeance upon their Perfidiousness. He asked *Zobéir*, if he did not remember how *Mahomet* had asked him once, if he did not love his dear Son *Ali*; and he having answered yes, that *Mahomet* reply'd, Notwithstanding this, there will come a Day, when you shall rise up against him, and be the Occasion of a great many Miseries both to him and all the Muslemans.

*Zobéir* told him, that he remember'd it perfectly well, and that if he had recollected it before, he would never



A L I.  
An. Heg. 36.  
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Alcoran  
Chap. V.

never have carried Things to that Extremity. It is said, that upon this Hint he declined fighting with *Ali*; but that having acquainted *Ayesha* with the Circumstances, that Woman was so envenom'd against him, that she would not, upon any Terms, give the least Ear to an Accommodation. Others say, that his Son *Abdollah* gave him a Turn, by asking him, whether or no he was affraid of *Ali*'s Colours? *Zobéir* answering, No, but that he was sworn to the contrary: *Abdollah* bad him expiate his Oath, which he did, by giving a Slave his Liberty, and forthwith put himself in a Condition of fighting against *Ali*.

The two Armies lay in Order of Battel on their Arms opposite to one another. There hapned some Disturbance in the Night, the Author of which is uncertain. When *Telha* and *Zobéir* heard it, upon Enquiry into the Cause of it, they were answer'd that the *Cusians* had fallen upon them in the Night. They said, they knew very well that *Ali* would never put up the Matter without Bloodshed: And *Ali*, upon his first hearing it, said the same of them. Thus they were of Necessity

cessity drawn to a Battel. *Ayesha*, to give Life and Courage to her Friends, mounted upon her great Camel, was carried up and down in the Battel, riding in a Litter of the Shape of a Cage.

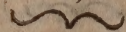
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An. Heg. 35.  
Capit. Jun. 29.  
A. C. 655.

Upon which Occasion, the Day whereon this bloody Battel was fought, is called, the *Day of the Camel*; and the Men that were engaged on that Side, the *People of the Camel*. In the Heat of the Battel, when the Victory began to incline towards *Ali*, *Merwan* said to him, 'Tis but a little while ago since *Telha* was amongst the Murderers of *Othman*, and now he is so attached to Worldly Grandeur, that he appears amongst those that seek to revenge his Blood; and with those Words let fly an Arrow and wounded him in the Leg. His Horse threw him. He called for Help and said, *O God! take Vengeance upon me for Othman, according to thy Will!* Perceiving his Boot full of Blood, he ordered his Man to take him up behind him, who convey'd him into a House in *Basorah* where he Died. But just before he saw one of *Ali's* Men, and asked him if he belonged to the Emperor of the Faithful.

Ebno'l Athir.  
D' Herbelot  
in Ali.



A L I.  
An. Heg. 36.  
Capit. 29.  
A. C. 656.



ful. Being informed that he did;  
*Give me then, said he, your Hand that  
I may put mine in it; and by this  
Action renew the Oath of Fidelity  
which I have already made to Ali.*  
The Words were no sooner out of  
his Mouth but he expired immediately:  
When *Ali* heard it he said, *God  
would not call him to Heaven till he  
had blotted out his first Breach of his  
Word by this last Protestation of  
Fidelity.*

Mircond.  
D' Herbelot.  
Ebno'l Athîr.

*Mircond* writes, that *Zobéir* being  
informed that *Ammâr Jasser* was in  
*Ali's* Camp; and knowing that *Ma-  
homet* had formerly said that he was  
a Person that was always for Justice  
and what was Right, withdrew  
himself out of the Battel, and took  
the Road towards *Meccah*. Being  
come as far as a Valley which is crof-  
sed by a Rivulet called *Sabaa*, he  
met with *Hanaph Ben Kais* who was  
Encamped there with all his Men,  
attending the Success of the Battel,  
in order to join himself with the Con-  
queror.

Ebno'l Athîr.  
D' Herbelot.

*Hanaph* know who he was at a  
Distance, and said to his Men, Is  
there no body can bring me any  
Tidings

Tidings of *Zobéir*? One of them, whose Name was *Amrou Ben Jarmuz* went off immediately and came up to him. *Zobéir* bad him keep his Distance. But after some Discourse, growing into greater Confidence of him he cryed out *Salât*, that is, *To Prayers*. (The Hour of Prayer being then come) *Salât* said *Amrou*; and as *Zobéir* was prostrating himself, took his opportunity and struck his Head off at one Blow with his Sabre; and carried it to *Ali*. When *Ali* saw the Head, he let fall some Tears and said; Go wretched Villain and carry this good News to *Ben Sasiab* in Hell. *Amrou* was so moved with these Words, that laying aside all Respect he said to him, *You are the ill Destiny of all the Muslemans; if one delivers you from any of your Enemies, you immediately denounce Hell to him: And if a Man kills anyone of yours, he becomes instantly a Companion of the Devil*. His Passion increasing into Rage and Despair, he drew his Sword and ran himself thorough.

So long as *Ayesha's* Camel stood upon his Leggs, the hottest of the Battel was about him. *Tábari* says that there

A L I:

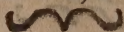
An. Heg. 36.

Capit. Jun. 29.

A. C. 65.



ALI.  
An. Heg. 36.  
Capit. Jun. 29.  
A. C. 656.



Abu'lpheda.

Rejeb. Anno 36.

there were Threescore and ten Mens Hands cut off that held his Bridle. *Ayesha's* Litter was stuck so full of Arrows and Javelins that it looked like a Porcupine. At last the Camel was Hamstring'd, and *Ayesha* was forced to lye there till all was over. *Ali* having got an entire Victory, came to her and asked her how she did. Some Historians say that there was some reproachful Language exchanged between them. However he treated her civilly, and dismissed her handsomely with a very good Equipage, and commanded his two Sons *Hasan* and *Hosein* to wait upon her a Day's Journey. He confined her to her House at *Medinah*, and laid a Restraint upon her not to intermeddle any more with Affairs of State. She went to *Meccah*, and staid out the time of the Pilgrimage there, after which she returned to *Medinah*. As for the Spoils *Ali* was for dividing them among the Heirs of his Men that were killed, which did not exceed a Thousand. Then constituting *Abdollah Ben Abbàs* his Lieutenant over *Basorah*, went to *Cufah*, where he

he established the Seat of his Government or Chaliphate.

† This compleat Victory rendered *Ali* exceeding powerful. He was now Master of *Irâck*, *Ægypt*, *Arabia*, *Persia* and *Chorasân*. So that there was none left that could give him the least Disturbance but *Moawiyah* and the *Syrians* under his Command. *Ali* seemed not to be apprehensive of any Molestation from them after such great Success, and sent a Messenger to him to come in. *Moawiyah* put off the Messenger without giving him any satisfactory Answer, till *Amrou* the Son of *Abi* who was then in *Palestine* could come to him. *Amrou*, to his great satisfaction, found the *Syrians* very eager to Revenge the Blood of *Othman*, and did what in him lay to spur them on. Upon this, *Amrou* and *Moawiyah* resolved to stand it out to the last against *Ali*, *Amrou* having first stipulated for himself, that in case of Success he should have the Lieutenancy of *Egypt*, which he had Conquered in the Reign of *Omar*. This agreed to, *Amrou* in the Presence of all the Army took the Oath of Allegiance to *Moawiyah*,  
acknow-

A. L. I.  
An. Heg. 36.  
Capit. Jun. 29.  
A. C. 656.

† Abulpheda.

*Amrou Ibn al  
Aas.*

D' Herbelot.



A L I. acknowledging him to be lawful  
 An. Heg. 36. † *Chaliph* and Prince of the *Musle-*  
 Capit Jun. 29. *mans*. This Action, which had been  
 A. C. 656. concerted between them two, was

† *Abulphera-*  
*gius says that*  
*they did not*  
*swear to him by*  
*the Title of*  
*Chaliph, but*  
*only of Emîr.*

followed by the Acclamations of the  
 People, who unanimously took the  
 same Oath.

As soon as *Ali* was apprised of  
 these great Commotions in *Syria*, he  
 made use of all manner of gentle  
 means, to reduce the Rebels to a  
 Sense of their Duty. But perceiving  
 that the People of that large Pro-  
 vince had unanimously declared  
 against him, he begun to fear that  
 it would be to no purpose, to set on  
 foot any further Negotiation; and  
 marched with an Army of Ninety  
 thousand Men towards that part of the  
 Country. \* Just upon his Entrance  
 into the Confines of *Syria*, he was  
 obliged to Encamp in a Place where  
 he wanted Water.

\* D'Herbelot.

Not far from his Camp, there was  
 an Hermitage under Ground, the  
 Hermit whereof, who was a Christian,  
 came and offered himself to him. *Ali*  
 enquired of him, if there was never a  
 Spring within the Neighbourhood; the  
 Hermit told him that there was no-  
 thing

*upon which the Feet of the Infidels shall slip by the Decree of God, so as they shall fall into Hell-Fire, whilst the Feet of the Faithful shall remain firm, and they shall be conducted into the Eternal Habitation.*

*He shall also believe the Pond where they go down to be watered, that is the Pond of Mahomet, upon whom be the Blessing and Peace of God, out of which the Faithful drink before they enter into Paradise after they have passed over that way, and out of which whosoever drinketh once shall thirst no more for ever. Its Breadth is a Months Journey, it is whiter than Milk, and sweeter than Honey. Round about it stand Cups as innumerable as the Stars, and it hath two Canals whereby the Water of the [River] Cauthar is derived into it.*

*He shall also believe the [last] Account, in which Men shall be divided into those that shall be reckoned withal with the utmost Strictness, and those that shall be dealt withal more favourably, and those that shall be admitted into Paradise without any manner of Examination at all, namely those whom God shall cause to approach near to himself. And that God will ask any of his Apostles, whomsoever he shall please, concerning their Mission, and whomsoever he shall please of the Unbelievers what was the Reason why they ac-*



*cused those that were sent to them of Lying: He will also examine the Hereticks concerning Tradition, and the Faithful concerning their good Works.*

*He shall also believe that they that confess one God shall at length go out of the Fire after they have underwent the Punishment due to their Sins, so that by the favourable Mercy of God no Person shall remain in Hell who acknowledged the Unity of the Godhead.*

*Also the Intercession of the Prophets, next of the Doctors, then of the Martyrs, and finally of the rest of the Faithful (that is, every one according to his Excellency and Degree) and that whosoever remain of the Faithful besides these, and have no Intercessor, shall go out by the Grace of God; neither shall any one of the Faithful remain for ever in Hell, but shall go out from thence though he had but so much Faith in his Heart as the Weight of an Atome.*

*It is also necessary that he acknowledge the Excellency of the Companions [of Mahomet] and their Degrees; and that the most Excellent of Men next to Mahomet is Abubeker, then Omar, then Othman, and then Ali, and that he entertain a good Opinion of all the Companions, and celebrate their Memories, according as God and his Apostle hath celebrated them all.*

*As*

*And all these things are received by Tradition, and evinced by evident Tokens, and he that confesseth all these things, and surely believeth them, is to be reckoned amongst the Number of those that embrace Truth, and of the Congregation of those that walk in the received way, separated from the Congregation of those that err, and the Company of Hereticks.*

These are the things that every one is obliged to believe and confess that would be accounted worthy of the Name of a *Mu-*  
*sleman*, and that according to the literal Meaning of the Words, not as they may be made capable of any sounder Sense. According to the same Author of this Exposition, who says that, *Some pretending to go deeper, have put an Interpretation upon those things that are delivered concerning the World to come, as the Balance and the Way and some other things besides, but it is Heresy.*

*vid. Pocock, p. 222. Spec. Hist. Arab.*



# E R R A T A.

**P**AGE 8. In the Margin and every where, read *D' Herbe-*  
*lot*. p. 9. l. 14. r. *least*. p. 13. l. 2. r. *Ayeshah*. p. 15. l.  
 20. r. *Superscription*. p. 19. In the Margin, r. the *Second* in-  
 stead of the *Eleventh*. p. 40. l. ult. r. *Compromise*. p. 44. l. 28.  
 r. *knew*. p. 46. l. ult. r. *he went*. p. 66. l. 24. r. *In Honey*. p.  
 93. l. 6. r. *Hasan*. p. 103. l. 19. r. *Sophyan*. p. 133. l.  
 14. r. *Intollerable*. p. 156. l. 21. r. *Chaunting*. ib. l. 18. r.  
*Afraid*. p. 166. l. 18. r. *they*. p. 215. l. 25. r. *from*. p. 231.  
 l. 24. r. *Surnamed*. p. 233. l. 13. r. *Surrendering*. p. 245.  
 l. 9. r. *Hozein*. ib. l. 17. r. *Hozein*. ib. l. 27. r. *Hozein*. p.  
 246. l. 12. r. *Hozein*. p. 247. l. 5. r. *Hozein*. p. 259. l. 19.  
 r. *ingenious*. p. 260. l. 26. r. *Hozein*. p. 269. l. 23. r. *the*  
*Time*. p. 286. l. 24. r. *inculcated*. p. 299. l. 17. r. *Abdol*  
*melick*. and every where else. ib. in the Margin. *Abul*  
*pheda*. p. 301. l. 17. *Haniphayah* or *Hanisiyah*. p. 373. l.  
 6. r. of *killing himself*.

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# HISTORY

## OF THE

# SARACENS.

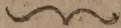
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## VOL. II.

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**I**T is very well worth observing in the Beginning of this History, that the seeming Agreement of the *Arabians* in the Profession of the same Religion, had not sufficient Influence upon them to extinguish old Grudges and Family Quarrels. *Telha* and *Azzobéir*, two leading Men amongst them, and *Ayesha*, *Mahomet's* youngest and best beloved Wife, were *Ali's* irreconcilable and implacable Enemies.

ALI  
An. Heg. 35.  
Capit. Ful. 10.  
A. C. 655.



VOL. II.

B

How.



A L L. However, *Ali*, having married  
 An. Heg. 35. *Phatemah*, *Mahomet's* Daughter,  
 Capit Jul. 10. the *Arabians*, there being no Male-  
 A.C. 655. Issue remaining of their Prophet, fa-  
 vour'd his Interest, desirous of being  
 govern'd by a Succession of *Chaliphs*  
 descended from the Loyns of *Maho-*  
*met*. *Telha* and *Azzobéir* were so  
 well apprised of this, that they thought  
 it Prudence to dissemble their Hatred  
 so far, that the very same Day on  
 which *Othman* was murder'd, they  
 took the Oath of Allegiance to *Ali*,  
 with a stedfast Resolution of breaking  
 it, as soon as a favourable Opportuni-  
 ty should offer it self. The Case was,  
 that the Inhabitants of the several Pro-  
 vinces, who had come together from  
 all Quarters of the Empire, from *Sy-*  
*ria*, *Ægypt*, *Mesopotamia*, *Persia* and  
*Arabia*, upon the Account of the Com-  
 plaints made against *Othman*, where-  
 of we have given an Account in the  
 former Volume, were resolved not to  
 be kept in Suspence, but to know  
 whom they were to depend upon for  
 their Emperor : \* And threatned all  
 the Candidates with Death if they did  
 not speedily fix upon some one or o-  
 ther. Some of the *Bassorians* favour-  
 ed

\* Ebnol Athir.

## the SARACENS.

3

ed *Telba*; the *Cusians*, *Egyptians*, and the greatest Part of the *Arabians* were for *Ali*. *Zobéir* had a Party of the *Basorians* in his Interest, who threatened him with Death, if he did not either take the Government upon himself, or take Care to see it conferred upon some other Person.

A L I.  
An. Heg. 35.  
Capit. Jul. 10.  
A. C 655.

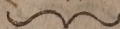
In this Confusion several of them came to *Ali*, and desired him to accept of the Government; to which he answer'd, that he had no Need of it himself, but had much rather give his Consent to the Choice of any Person they should agree upon. They still insisted, that there was none so well qualified as he, whether he were consider'd with Regard to his Personal Accomplishments, or his near Relation to the Prophet. He replied, that he had much rather serve any Person, they shou'd think fit to chuse, in the Capacity of a Vizier, than take the Government upon himself. Upon his obstinate Refusal, a great many of them of the several Provinces, who were all well enough satisfy'd with the Murder of *Othman*, but could not so well agree in the Choice of a Successor, perceiving also that all those of

Abu'lpheda:

Ebno'l Athir.



A. L. I.  
 An. Heg. 35.  
 Capit. 7. l. 10.  
 A. C. 655.



† Arab.  
 Alislâm. So we  
 shall render it  
 for the future.

the Family of *Oummiyah*, of which more hereafter, that had an Opportunity, had withdrawn themselves, came in a tumultuous Manner to the chief Inhabitants of *Medinah*, and told them, that they were the proper Persons to determine this Controversy; adding, that they would allow them one Day to consider of it, in which Time, if it was not concluded, *Telha*, *Zobéir*, *Ali*, and several others should be put to the Sword. Upon this they came to *Ali* in the Evening, earnestly intreating him to consider the Condition of their Religion, who still declining it, and desiring them to think of some other Person: They said, *We adjure thee by God! Dost not thou consider in what Condition we are? Dost thou not consider the † Religion? Dost not thou consider the Distraction of the People? Dost thou not fear God? Overcome at last with these patheticall Expostulations, he answer'd, If I comply with you in this, I shall deal with you according to the best of my Knowledge; and if you excuse me, there will be no other Difference between you and me but this; that I shall be one of the most submissive and obedient to whomsoever you shall*

## the SARACENS.

5

*shall set over me.* He resolv'd not to accept of their Allegiance in private; for they proffer'd to give him their Hands, (the customary Ceremony then in use among them upon such Occasions) at his own House; but would have it performed publickly at the Mosque, that all Parties might be satisfied, and have no justifiable Cause of Complaint; knowing very well that *Ayesha, Telha, Azzobéir* (or *Zobéir*) and the whole House of *Ommiyah*, (of which *Moarwiyah*, then *Othman's* Lieutenant in *Syria*, was Chief,) would never omit the least Opportunity of giving him the utmost Disturbance that lay in their Power. Wherefore in the Morning he went to the Mosque, dress'd in a thin Cotton Gown tied about him with a Girdle; a coarse Turbant upon his Head, his Slippers in one Hand, and a Bow in the other instead of a walking Staff. *Telha* and *Zobéir* not being present they were sent for, and came and offer'd him their Hands as a Mark or Token of their Approbation. *Ali* bad them, if they did do it be in good Earnest, otherwise he would give his own Hand to either of them that would accept of the Government,

A L I.  
An. H. g. 35.  
Capit. Jul. 10.  
A. C. 655.



ALI. vernment, which they both refused,  
 An. Heg. 35. and gave him theirs. The Eastern  
 Capit. Jul. 10. Nations are generally addicted to Su-  
 A. C. 655. perstition, and great Observers of O-  
 mens: When *Telha* offer'd *Ali* his  
 Hand, which had been very much da-  
 maged and broken by some Wounds  
 which he had receiv'd in the Wars;  
 one that was present said, that it was  
 a bad Sign, and that it was like to be  
 but a *lame sort of a Business that was*  
*begun with a lame Hand.* How far that  
 Presage of his was fulfill'd, will best ap-  
 pear from the Perusal of the remaining  
 Part of the History of *Ali*.

Ebno'l Athir.  
 MS. Pocock.  
 N. 137.

Soon after this was over, *Telha* and  
*Zobéir*, with some others of their Par-  
 ty, came to *Ali*, and complained to  
 him of the Murder of *Othman*; insi-  
 nuating, that it ought by all Means to  
 be revenged, and proffering their Ser-  
 vice. Their secret Design was to take  
 the first Opportunity of making a Di-  
 sturbance among the People, which they  
 did not in the least question would end  
 infallibly in the Destruction of *Ali* and  
 his Party. *Ali* told them, “ That he  
 “ very well understood their Mean-  
 “ ing; representing to them at the  
 “ same Time, how impracticable an  
 Under-

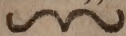
“ Undertaking it would be to pretend  
 “ to do any thing to such a Number,  
 “ and of such considerable Force; de-  
 “ firing them to inform him, if it were  
 “ in their Power, what proper Me-  
 “ thod they could propose to answer  
 “ their End. They told him, they  
 “ knew of none. He swore, nor he  
 “ neither, unless it were the uniting  
 “ all Parties together, if it should so  
 “ please God: Adding, that these Dis-  
 “ sensions had their Foundation laid  
 “ in the Times of *Ignorance*; (mean-  
 “ ing, that they were ancient Family  
 “ Quarrels before *Mahomet's* Pretence  
 “ to Inspiration) that these discon-  
 “ tented People would still increase;  
 “ *For the Devil never left the Place*  
 “ *he had taken Possession of, after once*  
 “ *he had made a Beginning.* In such  
 “ an Affair as this, says he, one Par-  
 “ ty will approve of what you propose,  
 “ a second will be of a different Opi-  
 “ nion, and a third will dissent from  
 “ both the former: Wherefore con-  
 “ sult among your selves.

A L I.  
 An. Heg. 35.  
 Capit Ful. 10.  
 A. C. 655.

*Ali* in the mean time was very in-  
 stant with the *Coreish*, (the most no-  
 ble Tribe of all the *Arabians*) walk-  
 ing about from one to the other, and



A. L. I.  
An. Heg. 35.  
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A. C. 655.



taking all possible Opportunities of Caressing them. He did not fail to express the Sense he entertained of their Excellency, and the dependance of the Welfare of the People, upon their Authority: For he was extremely concerned at the Heats and Divisions which he observed among the People, and especially at the sudden Departure of the *Ommiyan* Family. When nothing could be concluded upon, *Telha* and *Zobéir* begg'd of *Ali*, one of them the Government of *Cusfab*, the other of *Basorah*, (both Places of very great Importance, the one situate upon the Eastern Bank of the River *Euphrates*, the other two Miles Westward of the *Tigris*) upon pretence that if any thing extraordinary should happen, they would take Horse at a Minute's warning.

† Ebno'l Athir.

\* See Dr. Herbelot under the Title *Ali*.

† He told them that he would consider of that Matter. \* Though other Historians say, that he put them off with a Compliment, telling them that he had no body about him of equal Capacity with themselves, or so proper to Consult withal in such Emergencies, as such a new established Government was likely to be exposed

posed to: Which Answer of his touch-  
ed them to the quick; and they know-  
ing that *Ayesha* was at *Meccah*, having  
gone thither on Pilgrimage whilst  
*Othman* was besieged, begg'd leave  
of him to go thither, which was  
granted.

A. L. I.  
An. Heg. 35.  
Capit. Jul. 10.  
A. C. 655.

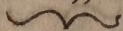
As soon as *Ali* was acknowledged  
*Chaliph*, he resolved to take away the  
Governments and Lieutenancies from  
all those Persons who had been put in  
by *Othman* his Predecessor. *Almo-*  
*geirah* the Son of *Said* advised him  
to forbear a little, at lest till he should  
find himself more firmly establish'd  
in his Government, which *Ali* did † not  
approve of. The Day after, *Almogei-*  
*rah* made him another Visit, and told  
him that he had chang'd his Opinion,  
at the same time advising him to follow  
his own Way, and proceed accord-  
ing to what he had at first proposed  
himself. In the midst of this Confe-  
rence between *Ali* and *Almogeirah*,  
*Abdollah* the Son of *Abbas*, (who was  
at *Meccah* when *Othman* was kill'd,  
but upon the Election of *Ali* was new-  
ly return'd to *Medinah*) chanced to  
come in, and finding *Ali* and *Almo-*  
*geirah* together, took Occasion to en-  
quire

Abulpheda.

† Dr. Herbelot  
says, Ali suivit  
son Conseil:  
Ali follow'd his  
Counsel. Our  
Manuscript says  
otherwise, and  
the Sense proves  
it.



ALI.  
An. Heg. 35.  
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A. C. 655.



quire of *Ali*, what had been the Subject of their Discourse. *Ali* told him that *Almogeirah* had advis'd him to continue *Moawiyah* and the rest of *Othman's* Lieutenants in their Places till they should come in of their own Accord, and he was fix'd in his Government; which I, added he, not approving, he came and told me to Day that he had alter'd his Opinion, and that I was in the Right. The Son of *Abbas* told him that *Almogeirah* had given him good Advice the first time, but the last was Treachery. He told him, that he was affraid that all *Syria*, over which *Moawiyah* was Lieutenant, would fall off from him: That there was no Confidence to be reposed in *Telba* and *Zobéir*: That there was reason rather to suspect that they would both be in Arms against him. Wherefore, says he, I advise you to continue *Moawiyah* in his Place till he submits to your Government; and when he has once done that, leave it to me to pull him out of his House by the Ears for you whensoever you desire it. *Ali* swore by God, that nothing should be *Moawiyah's* Portion but the Sword. Upon which the other

told

told him, that he was indeed a Man of Courage, but wanted Conduct. *Ali* told him that it was his Business to obey. *Almogeirah* replied, that he did not find himself under any such Obligation. Thus the Conference broke up, and in a short time *Almogeirah* retired to *Meccah*.

A. L. I.  
An. Heg. 35.  
Capit. Ful. 10.  
A. C. 655.

The greatest Part of the *Helpers* came in, except a few that had been *Othman's* Almoners and other Officers.

† Hence it seems came the Title of † *Abulpheda*, the *Motazeli*, which in English signifies *Separatists*, because when *Ali* was Proclaimed, they were of the opposite Party.

*Ali*, deaf to all Representations to the contrary, resolved to make a thorough Reformation in all the Lieutenancies; and in the beginning of the next Year, sent out his new Officers to their Respective Provinces. *Othman* the Son of *Haniph* was ordered to *Basorah*. *Ammdrah* the Son of *Sabâl* to *Cusab*, (he was one of the *Flyers*.) *Abdollah* the Son of *Abbas* to *Arabia Fælix*, (he was one of the *Helpers*.) And *Sabel* the Son of *Haniph*, another of the *Helpers*, to *Syria*.

An. Heg. 36.

When

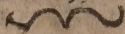


ALI.

Ar. Heg. 35.

Capit Jul. 10.

A. C. 655.



When *Sabel* came to *Tabúk* he met with a Party of Horse; who demanding of him to give an account of himself, he answered that he was Governor of *Syria*. They told him that if any one else besides *Othman* had sent him, he might go back again about his Business. He asked them if they had not been informed of the Fate of *Othman*? They told him, yes. Perceiving that there was no room for him there, he returned back to *Ali*. *Kais* went into *Ægypt*, where he was opposed by a Party of the *Othmanians*, who refused to submit to *Ali*'s Government, till Justice was done upon the Murtherers of *Othman*. *Othman* the Son of *Haniph* went to *Basorah*, where he found the People divided. And receiving Information that the *Cusians* were resolved not to change their Governor, returned to *Ali* with the News of their Resolution. *Abu Musa Alashari* was then the Governor of *Cusab*, put in by *Othman*. *Abidollah* went to *Arabia Felix*, where *Yali* governed by *Othman*'s Commission. *Yali* resigned to him; but plundered the Treasury first; and making the best of

## the SARACENS.

13

of his Way to *Meccah*, delivered the Mony to *Ayrsha*, *Telha* and *Zobéir*.

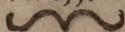
A L I.  
An. Heg. 35.  
Capit Jul. 10.  
A. C. 655.

The *Separatists* in the mean time, least they should be wanting in any thing that might possibly give any Disturbance to *Ali's* Government, carried *Othman's* bloody Shirt, in which he was Murthered, into *Syria*; where they made a very good Use of it. Sometimes it was spread upon the Pulpit; and sometimes carried about in the Army. To inflame the Matter; his Wife's Fingers, that were cut off at the time when he was murdered, were pinned upon the Shirt. This Sight daily expos'd to open View, put the *Syrian* Army, who were very much Indebted to *Othman's* Munificence, into a Rage; nothing would serve but the revenging his Death. And they indeed were in good Earnest: But the whole Secret of this Affair lyes here. *Ayesha*, *Telha* and *Zobéir* were always Enemies to *Othman*, and the Contrivers of his Death and Destruction. But when they saw *Ali* Elected, whom they equally hated, they made use of *Othman's* real and sincere Friends as Instruments of their Malice against him. So that

uond



ALL upon different Accounts they all unanimously joined in demanding Satisfaction for the Murther of *Othman*.  
 An. Heg. 35.  
 Capit. Jul. 10.  
 A. G. 655.



As soon as *Sabel* returned with his Answer from *Syria*, which was before *Telha* and *Zobéir* had taken their leave, he sent for them both, and told them that what he had cautioned them against before, was now come to pass; that things were carried to too great an height already to be made up without such an Expedient, as should make all Parties easy: That Sedition was like Fire, the more it burnt, the stronger it grew, and the brighter it shined. They then asked him to give them leave to go out of *Medinah*, and if the Disturbance increased, they would be answerable for it. What Answer he gave them I cannot so well tell, because I am not sure of the true Reading in my † obscure Manuscript. Here give me leave once to say, that if I were not destitute of Arabick Types, I would never be ashamed to confess my Ignorance of any Passage that I did not perfectly understand, but Print it in the Original in the Margin; that I might have an opportunity of being informed

† Alcámil, by  
 Ebnol Athir  
 MS. Pocock.  
 N. 137.

informed by the Learned; and they might collate it with other Copies. But to guess once at his Sense; the First that I should chuse should be this.

A L I.

An. Heg. 35.

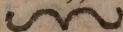
Capit. Jul. 10.

A. C. 655.

*I will contain as long as it is possible; if nothing will do, I must apply Caustics.* He wrote forthwith to *Moawiyah* in *Syria* and *Abu Musa* at *Cusab*. *Abu Musa* satisfied him that all the *Cusians* were intirely at his Service; but sent him at the same time a Catalogue of those who came in of their own accord at first; and those that afterwards of course followed the Majority. *Moawiyah* did not vouchsafe to give him one word of Answer to all his Messages; till about three Months after *Othman's* Death, he called a Messenger and delivered him a Letter sealed up with this Subscription; *From Moawiyah to Ali*. Then giving him private Instructions, he sent him away to *Medinab*, and *Ali's* Messenger along with him, whom he had detained all this while. He went into *Medinab*, according to his Directions, in the Evening, (when he was like to be seen by most People; for in those hot Countries the Streets are most frequented in the cool of the Day)



ALI.  
An. Heg. 35.  
Capit. Jul. 10.  
A. C. 655.



† This was  
Ziyâd Ben  
Hentelah of A-  
rabia Felix.

Day) and carried the Packet aloft upon a Staff. The People who were well enough Apprifed of *Moawiyah's* Difaffection to *Ali*, thronged after him with liftning Ears, earneftly expecting the Contents of his Message. When *Ali* opened the Letter it was a meer Blank, not fo much as one word written in it, which he rightly underftood as a Token of the utmoft Contempt and Defiance. Then asking the Messenger what News; he was answered, that there were no lefs than 60000 Men in Arms under *Othman's* Shirt, which was fet up as a Standard upon the Pulpit of *Damascus*. *Ali* asked whether or no they required the Blood of *Othman* at his Hands? Calling God to Witnefs that he was not Guilty of it, and begging his Affiftance. Then turning to † *Ziyâd* who fat by him, he told him that there muft of neceffity be a War in *Syria*; which *Ziyâd* foon communicated to the People. *Ali* did all that in him lay to Encourage them, and wrote circular Letters round about to all the Provinces, to demand their Affiftance.

Whift

thing but a Cistern, which had hardly three Buckets of Water in it. *Ali*

ALI.  
An. Heg. 36.  
Ceph. Jun. 29.  
A. C. 656.

answered, I know however that some Ancient Prophets of the People of *Israel* have made their Abode here, and that they digged a Pit here. The Hermit said, he had been informed by some Ancient Men, that there was one indeed that was shut up, and no body knew where it was digged; but that the Tradition of the Country was, that no body could find it, and open it, but a Prophet, or one sent by a Prophet. *Ali* was not long a finding it, and, ordering them to dig in a Place, which he pointed out, found a Stone of a vast bigness that lay over it, which he instantly removed, with the greatest ease imaginable.

The Hermit surprized at this sight, embraced *Ali's* Knees, and would never leave him after. Besides, he presented him with an old Parchment, which he said was written by the Hand of *Simeon*, the Son of *Safa*, (that is *Simon Cephas*) one of the greatest Apostles of *Jesus Christ*; wherein there was an account given of the coming of the last Prophet; the Arrival of



AL I.  
 An. Heg. 36.  
 Capit Jun. 29.  
 A. C. 656.

his lawful Heir and Successor, and the miraculous discovery of this Well.

*Ali*, after having given Thanks to God, and taken Water sufficient for his Army, continued his March towards *Seffein*, a Place between *Irak* and *Syria*, where the Enemies Army was posted, consisting of Fourscore Thousand Men. At last, both the Armies advancing, they came in sight of one another, in the last Month of the Thirty sixth Year of the *Flight of Mahomet*.

An. Heg. 37.  
 Capit Jun. 18.  
 A. C. 657.

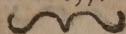
The first Month of the next Year was spent, without doing any thing but sending Messages backwards and forwards, in order to an Accommodation between them to no purpose. But upon the entrance of the next † Month they began to fight in Parties, without running the hazard of a general Engagement. It is reported, that in the space of One hundred and ten Days, there were no less than Ninety Skirmishes between them. That the Number of the slain on *Moawiyah's* side, was Five and forty Thousand, and that on *Ali's*, \* Five and twenty Thousand, Six and twenty of which had been present

† Saphar.

\* D' Herbelot says, Five Thousand, which must be a mistake.

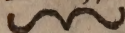
present at the Battel of *Beder*, and were honoured with the Title of *Sahabah*, that is, the Companions of the Prophet. *Ali* had commanded his Men never to begin the Battel first, but stay till they gave the Onset, nor kill any Man that had turned his Back, nor take any of their Plunder, nor use any indecent Behaviour towards the Women. Nor were *Moawiyah* and *Amrou* wanting on their side, in expressing their concern for the Effusion of the Blood of the *Muslemans*; especially when *Ammar Ben Jassar*, *Ali's* General of the Horse, was killed. He was about Ninety Years of Age, and had been in three several Engagements with *Mahomet* himself. He lived revered, and died lamented by all. Do you see, said *Moawiyah*, at what a rate the People expose their Lives upon our account? See! says *Amrou*, would to God I had died twenty Years ago. Upon the Death of *Ammar*, *Ali* took Twelve thousand chosen Men, and made such an Impression upon *Moawiyah's* Army, that all the Ranks of it were broken. Then *Ali* called out to *Moawiyah*, *How long shall the*

ALI.  
An. Heg. 37.  
Capit. Jun. 18.  
A. C. 657.





A. L. I.  
An. Heg. 37.  
Capit. Jun. 18.  
A. C. 657.



*People lose their Lives between us ; come hither : I challenge you to appeal to the Decision of God : And which soever of us two kills his Man, has all entire to himself. Whereupon Amrou said to Moawiyah, Your Cousin has made you a fair Proffer. Moawiyah said it was not fair, because that Ali knew that no Man ever came out against him, but he killed him. Amrou told him that his Refusal would look dishonourably. Moawiyah answered, You have a mind to enjoy the Government your self, after I am gone.*

Abulpheda.

The last Battel they fought at *Sesfein* continued all Night to the great disadvantage of the *Syrians*. *Alashtar* pushed them back to their Camp, and *Ali* supported him. It was very near a compleat Victory, when *Amrou* bethought himself of this Stratagem. He sends for *Moawiyah* in great haste, and advises him to hoist up the *Alcorans* upon the Points of their Lances, and cry out ; *This is the Book that ought to decide all our Differences ; this is the Book of God between us and you.* This Stratagem did not fail of the desired Success ; for as soon as the *Irakians*, in whom the

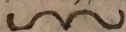
the chief Strength of *Ali's* Army consisted, saw this, they threw down their Arms, and said to *Ali*, Will you not answer to the Book of God? To which *Ali* answered, As you are Men of Truth and Honour, go on and fight your Enemy, for *Amrou* and *Moawiyah* have no Relation to Religion nor the *Alcoran*. Alas for you! I know them better than you do; By God they have not put up these *Alcorans*, but with a design to trick us. They answered, that should not hinder them from being determined by the Book of God. That is it, said *Ali*, which I have been fighting to bring them to, but they have rebelled against God and his Commandment. In short, they threatened not only to desert him but to deliver him into the Hands of his Enemies, if he did not found a Retreat: And some of the † Sectaries, (an Enthusiastick People, that refuse Obedience to their Superiors, both in things Sacred and Civil,) declared to him, that they would serve him as they had done the Son of *Affàn*, that is *Othman*, whom they murdered. So that *Ali* was forced to call off *Alashtar*, who came back with

A. L. I.  
An. Heg. 37.  
Capit. Jun. 18.  
A. C. 657.

† Charegites.



A L I.  
An. Heg. 37.  
Capit. Fun. 18.  
A. C. 657.



\* Sannet.

great Reluctancy, and not under three or four Messengers; grieved at the Heart, to see such a glorious Victory wrested out of his hands by such a Stratagem.

As soon as the Battel was over, *Moarwiyah* being asked, what was the meaning of that Action, answered, That the Difference might be put to the Arbitration of two Persons, who should determine it according to the true Sense of the *Alcoran*, and the \* Tradition of the Apostle. *Asshaath*, the Son of *Kâis*, one of those that had the greatest Credit among the Soldiers of *Irâk*, and who was suspected to have been corrupted by *Moarwiyah*, asked *Ali*, how he approved of this Expedient. *Ali* answer'd him coldly, *He that is not at Liberty cannot give his Advice. It belongs to you to manage this Affair according as you shall think fit among your selves.* The Person that they nominated for *Ali*, was *Abu Musa Alâshari*, a good honest well meaning Man, but exceedingly simple. *Ali* did not approve of him, because he had formerly been drawn aside, and forsaken his Interest. He had rather have had *Ben Abbâs*, but was answer'd, that

that he was his Cousin-German, and they would have none but such as should deal impartially between him and *Moawiyah*. He next nominated *Alashtar*, but they were resolved he should accept of *Abu Musa*. *Moawiyah*, on his Part, nominated *Amrou* the Son of *Aasi*, deservedly reputed the quickest witted Man of the Age. These two Referees took a Security signed by *Ali* and *Moawiyah*, and both the Armies, for themselves and their Families, that all should contribute their Assistance, to ratify and confirm what they should agree upon, which was to be determin'd † the next *Ramadân*. This agreed upon, *Ali* retired to *Cusab*, and *Moawiyah* to *Damascus*, leaving each of them the Command of their several Armies to one of their Generals, and the Authority of Things relating to Religion in the Hands of a particular *Imâm*. But as soon as *Ali* came to *Cusab*, twelve Thousand of those that could read the *Alcoran* reproached him with his base Submission to this Accommodation, as having out of Fear of temporal Calamity submitted to the Determination of Men, when the *Alcoran*

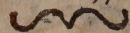
A. L. I.  
An. Heg. 37.  
Capit. Jun. 18.  
A. C. 657.

† This Agreement was signed on Wednesday the 13th of the Month Saphar, in the Year 37.



A L I. expressly says, that *Judgment belong-*  
 An. Heg. 37. *eth to God alone.*  
 Capit. Fun. 18.

A. C. 657.



‡ Dumat al  
 Jondel.

Eight Months after the Battel of *Seffein*, the two Arbitrators met in a Place which lieth between *Meccah*, *Cufah*, and *Syria*. There came along with them several of the *Sahabah*, or Companions of the Prophet. *Ebn Abbas* bad *Abu Musa* remember this, whatsoever else he forgot; that *Ali* had no Blemish to render him incapable of the Government, nor *Moa-wiyah* any Virtue to qualify him for it. *Amrou*, who knew very well the Genius of his Partner, treated him with the utmost Civility and Respect, till at last he had insinuated himself so far into him, as to make him believe, that it would be altogether impracticable ever to bring Things to an Accommodation, without deposing both these Competitors, and leaving the Choice of a Third to the People. This important Article once fixed, they erected a Tribunal between both the Armies, from which each of the Umpires was publickly to declare his Opinion. *Abu Musa* would have had *Amrou* gone up first, but he alledg'd so many Reasons why he ought to give him the Preference,

rence, that at last he over-perswaded him.

A L I.

An. Heg. 37.

Capit Jun. 18.

A C. 657

Then *Abu Musa* going up first, pronounced these Words with a loud Voice: *I depose Ali and Moawiyah from the Chaliphate (or Government) to which they pretend, after the same Manner as I take this Ring from my Finger. Having made this Declaration, he immediately came down. Then Amrou went up and said, You have heard how Abu Musa has for his Part deposed Ali; as for my Part I depose him too, and I give the Chaliphate to Moawiyah, and invest him with it after the same Manner as I put this Ring upon my Finger; and this I do with so much the more Justice, because he is Othman's Heir and Avenger, and the worthiest of all Men to succeed him.*

After this Publication, *Ali's* Party, ashamed and confounded at this unexpected Success, began to complain grievously of *Abu Musa*. He for his own Part accused *Amrou* of not having performed the Agreement made between them. From Complaints they came to ill Language, and in short, *Abu Musa*, ashamed of his Arbitration,



A L I.  
An. Heg. 37.  
Capit. Jun. 18.  
A. C. 657.

bitration, and justly fearing *Ali's* Displeasure, besides, not thinking himself safe in the Army, took his Flight, and retired to *Meccah*. This *Abu Musa* was celebrated for the most harmonious Voice that ever was heard; it is said, that his common Discourse was perfect Melody.

The *Syrians* went back to *Moawiyah*, and wished him Joy: And from that Time *Ali's* Interest began to decline, and *Moawiyah's* increased daily. The two opposite Parties not only cursed one another, but carried the Matter so far as to come to a mutual solemn Excommunication, which was always pronounced when they made any Harangue to the People in the Mosque, and continu'd a long time between the House of *Ali* and that of *Ommiyah*, of which were *Othman* and *Moawiyah*.

Before we proceed any further, we must here observe, that when the Treaty of Peace that followed the Suspension of Arms between *Ali* and *Moawiyah* was a writing, the Secretary began with these Words. *Ali, Chief and Commander, General of the Muslemans, agrees to a Peace with Mo-*  
awiyah

awiyah upon these following Terms. A L I.  
An. Heg. 37.  
Capit Jun. 18.  
A. C. 657.

*Moawiyah* having read these first Words, said, Certainly I should be a very wicked Man indeed, if I should make War upon him, whom I acknowledge to be the Chief, and Commander General of all the Faithful.

Upon this, *Amrou Ebno'l Asi* said, D' Herbelot.  
Ebno'l Achâr. that it was absolutely necessary to blot out that Title of Chief, or *Emperor of the Faithful*. *Abnâf* the Son of *Kais*, addressing himself to *Ali*, said, that he ought by no means to suffer himself to be deprived of that Title. *Ali* told him, that when he was formerly Secretary to his Father-in-law *Mahomet*, he had himself drawn up Articles of Peace between him and *Sohail*, who had revolted against him. That upon his having intituled *Mahomet*, *Apostle and Messenger of God*; *Sohail* said to him, If I had acknowledg'd your Father-in-law for the *Apostle and Messenger of God*, I should never have had any Peace to sign with him, for I would never have made any War. I acquainted *Mahomet* with this Difficulty, who answer'd me, *Make no Scruple of blotting out that Title; that doth not depend upon this Treaty, Time will*



AL I,  
An. Heg. 37.  
Capit. Fun. 18.  
A C. 657.

*will discover the Truth of that; and remember, that there will come a Day when you shall find your self in the same Case.* *Ali* therefore gave his Consent, that for that Time they should omit that Title, of which his Arbitrator, *Abu Musa*, as we have seen already, solemnly deprived him. All these Things were transacted in the 37th Year of the *Hegjrah*, or, *Flight of Mahomet*, and of our Saviour the 657th. As also the Revolt of the *Karegites*, or *Separatists*, who this Year made an Insurrection against *Ali*.

The Occasion of their Revolt was, that *Ali* having put his Affairs into the Hands of two Arbitrators, as we have already seen, some of the *Irakians* told him, that he had done exceeding Wrong, in referring that to the Judgment of Men, which ought to be determined by God alone. That instead of standing to the Peace that he had made, he ought to pursue his Enemies, who also were the Enemies of God, without Quarter. *Ali* answered, that having once passed his Word, he was obliged to keep it; and that in this he followed what the Law of God prescribed. These People

ple answer'd him, that there was no other Judge or Arbitrator between him and *Moawiyah* but God alone: That what he had done was a Sin, and that he ought to repent of it.

A L I.  
An. Heg. 37.  
Capit. Jun. 18.  
A. C. 657.

*Ali* remonstrated to them with a great deal of Vigour, that the Sin lay at their Door, in shewing so much Inconstancy and Stubborness. That they ought to remember, that when *Moawiyah* caused the Alcorans to be carried at the Head of the two Armies, he gave them Notice that it was only a Trick of their Enemies, yet nevertheless they had left off fighting without his Order; and that in short, it was very injurious in them, to press him to the Breach of a Treaty, which they themselves had obliged him to sign.

The Rebels, not at all satisfied with these Reasons, chose for their Captain *Abdollah*, the Son of *Wahab*, who appointed *Naharwan* (a Town between *Bagdad* and *Waset*, four Miles East of the River *Tigris*) for the Place of their Rendezvous. Thither came all *Ali's* Male-contents, whereof there was a great Number from *Cusab*, *Basorah* and *Arabia*.

*Ali*

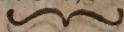


A. L. I.

An. Heg. 38.

Capit. Jun. 8.

A. C. 658.



*Ali* took little Notice of them at first, his Thoughts being more taken up about *Moawiyah*, whom he considered as the much more formidable Enemy; but being informed that they were already increased to the Number of Five and twenty Thousand Men, that they Condemned all Persons as impious that did not fall in with their Sentiments, and that they had already put to Death several *Muslemans*, for refusing to comply with their Measures; he resolved in fine to exterminate a Sect, which tended to the Subversion of the very Foundations of *Muslemanism*. However he chose rather to gain them by Gentleness, and bring them back to their Duty by good Advice; but that means proving too weak, he employs the Forces of a considerable Army, at the head of which he presented himself to their View. Nevertheless he made use of this Artifice before he began the Battel; namely to plant a Standard without the Camp, and make Proclamation with sound of Trumpet, that whosoever would come under it should have good Quarter; and if any of them would retire to

to *Cusab*, they should there find a Sanctuary.

A L I.  
An. Heg. 38.  
Capit. Jun. 8.  
A C. 658.

This Stratagem succeeded well for *Ali*. For the Army of the *Karegites* dispersed it self in a very little time of its own Accord; and *Abdollah* the Son of *Wakeb* found himself reduced to Four Thousand Men only. However this Arch-Rebel was resolved, with this small Number of Men, to signalize his Bravery by a desperate Attempt. For he attacked *Ali's* Army, notwithstanding the inequality of his Forces. But his Rashness was duly punished, he and all his Men were cut to Pieces, Nine only excepted, which was the same Number that *Ali* had lost in all.

A little before this Fight, *Ali* had foretold to his Friends what would be the Event. *You see*, says he, *these People who make Profession of reading the Alcoran, without observing its Commandments, they will quit the Profession which they make of their Sect, as quick as Arrows fly from the Bow when they are shot off.*

This Victory, which was gained in the Thirty eighth Year of the *Hegjrah*, having reunited all the *Arabians* under

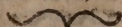


A L I.

An. Heg. 38.

Capit. Jun. 8.

A. C. 658.



der the Government of *Ali*; there remained nothing else to be done, but to reduce the *Syrians*. *Ali* was for marching against *Moawiyah* immediately after the Victory. But some of his great Men represented to him; that it would be proper to give his Army some Refreshment, that every one might make Preparation for a War, which it was plain would be more long-winded than the former. *Ali* followed their Advice, and form'd his Camp at *Nakilah*, not far from *Cufah*, where he made Proclamation, that during the time of his Encampment in that Place, any one that had any Business to do in Town, might go for one Day, and return the next; that they might be the sooner in a readiness for their Expedition into *Syria*. The effect of the Publication of this Order was, that the Camp was entirely forsaken; and the General finding himself left alone, was obliged to go back to *Cufah* too, as well as the rest.

*Ali*, at the beginning of his Chali-phate, had conferred the Government of *Ægypt* upon *Saad* the Son of *Kais*; who acquitted himself of his Charge with abundance of Prudence. For there

there being in *Ægypt* a great Faction of *Othman's* Partisans, he knew how to accommodate himself to the Time, and managed them with great Address.

A L I.  
An. Heg. 388  
Capit Jun. 8.  
A. C. 658.

This Conduct of *Saad* furnished *Moarwiyah* with an occasion of publishing it all abroad, that this Governor was his Friend, and acted in concert with him. These Reports he spread round about, on purpose to raise a Suspicion of him in *Ali*, who nevertheless had no better Friend belonging to him. To forward the Matter, *Moarwiyah* forged a Letter in *Saad's* Name, directed to himself; wherein was insinuated, that the Reason why he had not attacked the Party of the *Othmanians*, was because he was entirely in his Measures. This Device of *Moarwiyah* had its desired Effect: For as soon as the News reached *Ali's* Ears, he recalled *Saad* from his Government, and sent in his room *Mahomet* the Son of *Abubeker* the first Caliph, which was the cause of new Troubles in that Country; for *Mahomet* had no sooner set foot in *Ægypt*, but he began to chase out of it all those who pretended to have had any tye of

Abulpheda.



A L I.  
An. Heg. 38.  
Capit. Fun. 8.  
A. C. 658.

Friendship with *Othman*, or to preserve any Respect for his Memory.

Wherefore after his Arrival, there was nothing but Dissensions and civil Wars, and these Disorders grew to such a height, that *Ali* was obliged to send *Malec Shuttur* who is sometimes called *Ushtur Malec*, to restore his Authority there. But *Moawiyah*, who had notice of the sending of this new Governor, dealt with a Countryman that lived upon the Confines of *Arabia* and *Ægypt*, and at whose House *Ushtur Malec* was to lodge, to give him Poison in the Entertainment which he had prepared for him.

This Man, an old Friend of *Moawiyah's*, punctually executed his Orders, and gave him some poisoned Honey to sup; of which he died before he stirred out of his House. \* As soon as *Moawiyah* heard it, he said, *Verily God hath Armies of Honey!* Then he dispatched *Amrou Ben Alâs* with Six Thousand Horse to take Possession of the Government of *Ægypt* in his Name; who made such speed that in a few Days he came up to the Capital City; there he joined *Ben Sharig*

\* Abulpheda.

*Sharig* the Chief of *Othman's* Party; and they two marched together to engage *Mahomet* the Son of *Abubeker*, who as yet retained the Name and Authority of Governor for *Ali*. *Mahomet* was routed, and fell into his Enemies Hands alive; who quickly killed him, and, inclosing his dead Body in that of an Ass, burnt him to Ashes. † As soon as *Ayesha* heard of the Death of her Brother *Mahomet*, she took it extremely to Heart, and kneeled down, at the end of all her Prayrrs, to beg a Curse upon *Moawiyah* and *Amrou*, and took *Mahomet's* Domesticks and Dependants into her care. *Ali* was very much concerned and said, *We shall reckon for him before God*. All this Year there was a continued Succession of Incursions made into *Ali's* Territories, who was all this while daily employed in making eloquent Speeches, and moving his Army to go against *Moawiyah*, but could make no Impression upon them to the Purpose.

*Ali* being informed of all this bad News, sent for *Abdallah*, the Son of *Abbas*, from *Basorah*, where he was Governour, that he might comfort

F 2

himself

A L I.  
An. Heg. 38.  
Capit Jan. 8.  
A C. 658.

† Abulpheda.

D'Herbelot.



ALI.  
An. Heg. 38.  
Cepit Jun. 8.  
A. C. 658.

himself with his Conversation, and they might take such Resolutions together as were most convenient for the bad Condition of their Affairs. *Abdallah* having first constituted *Ziyád* his Lieutenant in *Basorah*, came to *Ali*, and once again promised him inviolable Fidelity. *Moawiyah*, who was always watchful to make his Advantage of all Opportunities, was no sooner informed that *Ben Abbàs* had left *Basorah*, but he sent one *Abdallah*, surnamed *Hadrami*, with two thousand Horse to seize that Place

*Ziyád*, who had not Troops sufficient to stand against *Abdallah*, left the City to him, and informed *Ali* of the pressing Necessity he was under of having speedy Succours sent him, that at least he might be able to keep the Field. *Ali* sent him some under the Command of *Hareth*, who arriv'd so seasonably that *Abdallah* was beaten and killed in the Battel, which was fought near *Basorah*. Upon this the City surrender'd it self to *Ali's* Government, who immediately sent back *Abdalla Ben Abbas*, to take the Command of it as he had done before. This was in the 38th Year of the *Hegjrah*. The

The next Year passed over without any considerable Adventures; for the *Syrians*, weary of the War, enterprized nothing against the *Arabians*, and the *Arabians* had enough to do to preserve themselves. In the beginning of this Year, *Abdallah Ben Abbas*, Lieutenant of *Basorah*, sent *Ziyad* to take upon him the Government of *Persia*, which was put into great Disorder upon the Account of these Commotions between *Ali* and *Moawiyah*. He behaved himself so well in that Post, and managed so much to the Satisfaction of the People, that the *Persians* said, they had never met with any Administration since the Days of *Anusherwan* equal to that of this *Arabian*. This *Anusherwan* was surnamed the *Just*, he was the Son of *Hormisdas* King of the *Persians* and reigned contemporary with *Mauritius* and *Phocas*. *Moahomet* was born in his Reign, as he says himself in the *Alcoran*, *I was born in the Days of the Just King*.

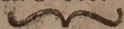
A L I.  
An. Heg. 39.  
Capit. Maii 28.  
A. C. 659.  
Abu'ipheda.

This was but a short Cessation, for in the beginning of the fortieth Year *Moawiyah* began to rouze, and sent *Ben Arthab* with three Thousand Horse towards that Province of *Ara-*

An. Heg. 40.  
Capit. Maii 16.  
A. C. 660.



A. L. I.  
An. Heg. 40.  
Capit. Mui 16.  
A. C. 660.



*bia* called *Hejaz*, to seize upon its two principal Towns, *Meccah* and *Medinah*, where he had always kept a Correspondence ever since *Othman's* Death, and by this Means to open himself a Way into *Yemen*, or *Arabia the Happy*. *Ali's* two Governours quitted each of them their respective Charges upon his Approach, for want of Forces sufficient to make a Defence. So that *Ben Arthab* made the Inhabitants take the Oath of Allegiance to *Moawiyah*. He shed some Blood at *Medinah*, which gave the People an Aversion to *Moawiyah's* Government; and proceeded in his March to *Arabia Felix*, where he put some Thousands to the Sword.

All this while *Moawiyah* was in *Syria* at *Damascus*, and *Ali* at *Cusah*. *Ali* always pray'd publickly for *Moawiyah*, *Amrou* and *Dehoc*. *Moawiyah* on the other side prayed for *Ali*, *Hasan* and *Hosein*.

\* D<sup>r</sup> Herbelot  
is here mistaken  
for it was not

\* *Abidollah* foreseeing very well that he should be visited by *Ben Ar-*  
as he supposes, *Abdollah Ben Abtás*, who was Governour of *Basorah*; but *Abidollah*, Governour of *Yemen*, whom, as we have before noted, *Ali* put into that Lieutenantcy, at his first coming to the Chaliphate. Besides, how should the Governour of *Basorah* receive a Visit from him in his Return from *Arabia Felix* into *Syria*?

*thab,*  
1621

*thab*, made the best Preparation he was able, but to no purpose. He made a Shift to escape himself, but left two little Boys behind him, both which *Ben Arthab* barbarously murdered. This Cruelty not only occasioned great Grief to the Father, but rais'd a just Abhorrence in every Body else. *Ali* was extreamly touched, and cursed the Author of such an horrible Outrage, begging of God to take away his Senses and Understanding. They say, that towards the latter End of his Days he did really turn Fool, and was always calling for his Sword, which his Friends perceiving, gave him one made of Wood, and another hollow one full of Air; and that this poor Wretch imagin'd that so many Blows as he struck with his wooden Sword against the other, he killed so many Men.

However, *Ali* did not omit the sending *Jariyah* to pursue *Ben Arthab* with four Thousand Horse; but he had scarce set out towards *Yemen*, when the other was returning into *Syria*. At the same Time another great Calamity befel *Ali*, for his Brother *Okail* went over to *Moawiyah*, who received

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A. C. 660.



A. L. I.  
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 A. C. 660.



him with open Arms, and assigned him large Revenues. *Okail* alledged no other Pretence for his Desertion, but only that his Brother *Ali* had not entertained him according to his Quality.

A little after the Battel of *Nabarwan*, three *Karegites* of those that were the most zealous for the Advancement of their Sect, met together at *Meccab*, and making frequent mention among themselves of those that were killed in that Battel; magnified their Merit and bewailed their Loss. These three Men, *Abdarrahmàn* the Son of *Melgem*, *Barak* the Son of *Abdollah*, whom some Surname *Turk*, and *Amrou* the Son of *Beker*, said one to the other, If *Ali*, *Moawiyah* and *Amrou* the Son of *Asfi*, these erroneous *Imàms*, were dead, the Affairs of the *Muslemans* would be in a good Condition. Immediately the first of them said to his Companions For my part, if you will, I will give you a good Account of *Ali*. The second hearing this Discourse, said he would undertake to make a good Rid-dance of *Moawiyah*; and the third promised the other two, to kill *Amrou Ben*  
*Alafi*.

*Alasi.* These three Men that were thus devoted to execute their Design unanimously, pitched upon a *Friday*, (the Day of the solemn Assembly of the *Muslemans*) which fell upon the seventeenth of the Month *Ramadan*: And after having poison'd their Swords, every Man took his Road; the first that to *Cusab*, the second that to *Damascus*, and the third that to *Ægypt*.

*Barak*, one of the three Devotees, being arrived at *Damascus*, struck *Moawiyah* in the Reins, but the Wound was not mortal. The Surgeon that was called to see him, after having searched and considered it; gave him his choice, either to be Cauterized, or drink a Potion that should render him incapable of Generation. *Moawiyah* without any Hesitation chose the latter, and did in reality remain the rest of his Days without having any other Children besides those which were born to him before he received his Wound.

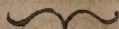
The Assassin, who was instantly seized, discovered the Conspiracy which he had made with his two Comerades, and was condemned to have his Hands and Feet cut off, and be

A L I.

An. Heg. 40.

Capit Maii 16.

A. C. 660.





A L I. be suffered to live. He did live,  
 An. Heg. 40. and it is said that he married after-  
 Capit Masi 16. wards. But one of *Moawiyah's*  
 A. C. 660. Friends being informed of it, said  
 that it was by no means reasonable,  
 that that Assassin who had hindred  
*Moawiyah* from having Children,  
 should have any of his own; and so  
 killed him with his own Hands.

*Amrou Ben Beker* the second of the  
 Conspirators was in *Ægypt*, on *Fri-*  
*day* the 17th of the Month *Ra-*  
*madan*, the Day appointed to strike  
 his Blow; *Amrou Ben Alâsi* was  
 then (fortunately for him) troubled  
 with a fit of the Cholick, which hin-  
 dred him from performing the Office  
 of *Imâm* in the *Mosque* that Day.  
 Wherefore he appointed another, who  
 supplied his Place, and fell down dead  
 with the Blow, which the Assassin,  
 who mistook him for *Amrou*, gave  
 him. This same Assassin, as he was  
 led to Execution, said without any  
 concern, *I design'd Amrou, but God*  
*design'd another.* \* Other Authors  
 say, that when he was brought be-  
 fore *Amrou*, he asked who that was.  
 They told him *Amrou*: Whom then,  
 said he, have I killed? They answer-  
 ed

ed *Charijah*. Then *Amrou* said to him, *You meant Amrou, but God meant Charijah.*

A L I.  
An. Heg. 40.  
Capit Maii 16.  
A. C. 660.

The third of these Conspirators, *Abdarrahmàn*, had better Success in the Execution of his wicked Design against *Ali*, than his other two Companions. For being arrived at *Cusab*, he took up his Lodgings at a Woman's House, whose nearest Relations had been killed at the Battel of *Naharwàn*, and who for that Reason retained in her Heart a strong desire of being revenged upon *Ali*. *Abdarrahman* finding this Woman in a Disposition so favourable to his Design; used his utmost Efforts to gain her Favour, at the same time making her some Overtures of Marriage, to which she answered: The Dowry which I will have of the Man that Marries me, shall be three Thousand Drachms of Silver, a Slave, a Maid, and *Ali's* Head. *Abdorrahman* instantly accepted the Conditions. And at the time when he undertook to put his Design in Execution, she joined two other Men with him whose Names were † *Derwan* and *Sheith* to bear him Company.

D' Herbelot.

† Abulpheda says, *Werdan*, and *Shabib*. The same Letters may be read for both. D' Herbelot seems to have read it in Persian, in which writing the w is like d, and sometimes r. But *Werdan* and *Shabib* are the right Names.

*Ali*



A L L  
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 A.C. 605.



*Ali*, during all this Month of *Ra-madan* in which he was killed, had several Presages of his Death, and used between times to let drop some words to that purpose when he was in private among his Friends. He was heard once to say, after he had undergone a great deal of Uneasiness; *Alas! my Heart, there is need of Patience, for there is no remedy against Death!* In short, *Friday* the seventeenth of this Month being come, he went out of his House early in the Morning to go to the *Mosque*, and it was observed that a great Number of Household Birds made a great Noise as he passed through his Yard; and that one of his Slaves having thrown a Cudgel at them to make them quiet, he said to them, Let them alone, for their Cries are only Lamentations foreboding my Death.

As soon as he came into the *Mosque* these three Villains, who waited for him, pretended to quarrel among themselves, and drew their Swords. \* *Derwân* made a Blow at *Ali*, but missed him, and the Blow fell upon the Gate of the *Mosque*. *Abdarrabmân* struck him upon the Head, just in the same place where he had received

\* *Werdân*.



ceived a Wound before in the Battel of *Abzàb*, which was fought in *Mahomet's* time, and that Stroke was mortal. The three Assassins had time to make their Escape, without being Apprehended. ‡ *Derwàn* crept home; where a Man who had seen him with Sword in Hand against *Ali*, went and killed him. *Shabib* betook him to his Heels, and ran so well, that he was never taken. *Abdarrahmàn* concealed himself for some time; and when *Ali* was asked who was the Author of such an enormous Attempt against his Person, he answered, You shall soon hear Tidings of him. In short, a *Musleman* having found *Abdarrahmàn* hid in a Corner, with his Sword in his Hand, asked him if it was not he that had wounded *Ali*; the Assassin, willing to deny it, was constrained by his own Conscience to confess it; and was instantly brought before *Ali*. *Ali* delivered him in Custody to his eldest Son *Hasan*, with Orders to let him want nothing, and that if he died of his Wound, he should execute his Murderer at one Stroke only. *Hasan* punctually obey'd his Father's Orders, who died the 19th, or 20th, or 21st of the



A L I.  
An. Heg. 40.  
Capit Main 16.  
A. C. 660.



Abulpheda.

the same Month, that is, the third, fourth or fifth Day after he was wounded. This is the Account that the learned *D' Herbelot* gives of the Death of that Murderer out of his *Persian* Authors, as I suppose. *Tabari* and *Abulpheda*, Authors of great Account among the *Arabians*, relate it after a quite different manner. *Abulpheda* says, " That his Hand was " cut off first, and then his Foot on " the opposite Side : Next they put " out his Eyes with a red hot Iron, " then cut out his Tongue, and af- " terwards, burnt him," to which he adds, *the Curse of God be upon him.* This Account I take to be much the more probable, considering the heinousness of the Crime, and the Temper of that People. For tho' it is not at all improbable that *Ali* might give such Orders, yet I can by no means be induced to believe that they were ever so mercifully executed. After what manner soever he was put to Death, the Hereticks look upon him as a Martyr.

Abulpheda.

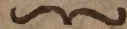
As to *Ali's* Age Authors differ, some say he was sixty three, others fifty six, and some say fifty nine. The Time  
of

A L I.

An. Heg. 402.

Capit Maili 16.

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of his *Caliphate* was five Years bating three Months ; they are not agreed as to the Place of his Burial : Some say he was buried opposite to the Mosque in *Cusab* ; others in the Royal Palace ; others say, that his Son *Hasan* convey'd him to *Medinah*, and laid him by his Wife *Phatemah*. \* The most probable Opinion is, that he was buried in that Place which is visited by the *Muſlemans* to this Day as his Tomb, where there are a great many Oblations left by the Devotees.

\* Abulpheda says, that in this Opinion he chuses to follow Ebno'l Athir.

As to his Person, he had a very red Face, large Eyes, a prominent Belly, a bald Head, a large Beard, very hairy upon the Breast, rather short than middle-sized ; of a very good Look, florid and youthful, frequently smiling. He had in all nine Wives, the first of which was *Fathemah*, *Mahomet's* Daughter, during whose Life he married no other. By her he had three Children, *Hasan*, *Hosein* and *Mohassan* ; this last died in his Infancy.

The second was *Omm-al Nebiyin*, D' Herbelot, by whom he had four Children, *Abdollah*, *Abbàs*, *Othman* and *Jaasar*, who were all four killed at the Battel of *Kerbelah*.

His



A L I.  
An. Heg. 40:  
Capit Maii 16.  
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His third Wife, named *Asimah*, was the Mother of *Jahya* and *Aoun*.

The fourth, whose Name was *Omm-habibah*, was the Mother of *Omar*.

The sixth, whose Name was *Caulah*, was the Mother of *Mohammed Ben Haniphiyah*, of whom we shall give a further Account in the Sequel of the History.

I find no further particular Mention of the Names of the rest of his Wives; there are three more Sons, *Mahomet* the Second, *Mahomet* the younger, and *Amrou*, who were born of some one or other of them.

Though here are but fourteen Sons mentioned here, it is certain he had fifteen, whereof only five left any Posterity behind them; namely, *Hasan*, *Hosein*, *Mohammed Ben Haniphiyah*, *Abbas* and *Amrou*. As for the Number of his Daughters they reckon eighteen.

This particular Account of his Family may seem superfluous to some, but not to those that consider what great Changes and Revolutions have been made by it in the several succeeding Generations of the *Muslemans*, and of what Importance it is throughout

out the whole course of their History.

They report strange things of *Ali*. One thing very particularly observable is, that his Mother was delivered of him in the very Temple it self of *Meccah*; which never happened to any one else. The Name that his Mother gave him first, was *Caid*: But *Mahomet* his Cousin-German changed it into *Ali*.

A L I.  
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Capit Mail 16.  
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Among the Surnames, or honourable Titles, which the *Muslemans* bestow upon *Ali*, there are two Principal ones; the first of which is *Wâsi*, which signifies in Arabick, Legatee, Mandatary, Executor of a Man's Will, and Heir, that is of *Mahomet*.

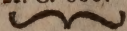
D<sup>r</sup> Herbelot.

His second Title is † *Mortada* or *Mortadi*, which signifies Beloved by, or acceptable to God. They called him even whilst he was Alive *Efed Allâh algalib*, The victorious Lion of God; to which may be added *Haidar*, which also in the Arabick Language signifies a Lion. The *Shii*, who are his followers, or rather his Adorers, frequently call him *Faid alan-wâr*, The distributor of Lights or Graces. And in Persian, *Shah Mord-*

† From whence it is that our European Travellers corruptly call him Mortis Ali, which the Readers take to have been his Name,



A L I. *man, The King of Men, and Shîr*  
 An. Heg. 40. *Khoda, The Lion of God.*  
 Capit Mail 16.  
 A. C. 660.

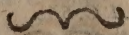


The greatest Part of the Muslemans pretend, that *Ali* was the first that embraced that Religion. And according to their Tradition he was indeed a very early Musleman, for it seems he made Profession of that Religion in his Mother's Womb. For all the time that she was big of him he hinder'd her from prostrating her self before her Idol which she used to worship. The Form of Benediction, or Blessing which they always add when they name him, is, *God glorify the Face of him.* They say moreover, that *Mahomet*, talking of him, said, *Ali is for me, and I am for him; he stands to me in the same Rank as Aaron did to Moses; I am the Town in which all Knowledge is shut up, and he is the Gate of it.*

However, these great Elogies did not hinder his Name, and that of all his Family from being curst, and their Persons excommunicated through all the Mosques of the Empire of the Caliphs of the House of *Ommiyah*, down from *Moawiyah* to the time of *Omar Ebn Abdalaziz*, who suppressed this solemn Malediction. There were be-  
 sides

sides several of the Caliphs of the House of *Abbas*, who expressed a great Aversion to *Ali* and all his Posterity; such as *Mótaded* and *Motawákel*, to whom he is reported to have appeared in their Sleep and threatned with his Indignation. On the contrary, the *Fatémite* Caliphs of *Ægypt* made his Name be added to that of *Mahomet* in the Publication of the Times of Prayer, which they make on the Turrets of the Mosques.

A. L. I.  
An. Heg. 40.  
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A. C. 660.



It is said, that the Sepulchre of *Ali* was kept hid during all the Reign of the Family of *Ommiyah*, and not discovered till under the Reign of the *Abbasides*, which is not credible. *Adhadedaulat* in the Year 367, of Christ 977, built a sumptuous Monument over it, which the *Persians* generally call *Konbud Faíd alanwar*, *The Dome of the Dispenser of Lights and Graces*. Now notwithstanding the Sepulchre of *Ali* is so very well known, near the City of *Cusab*, there are some of his Sect who believe him to be still alive, and affirm, that he shall come at the end of the World, and fill the Earth with Justice. There are some among them so extravagant as to make him



A. L. I. a Divine Person. The more moderate  
 An. Reg. 40. say, that he is not truly God, but that  
 Capit. Mail 16. in a great many Things he partakes  
 A. C. 660. of the Divine Nature.

*Ali* has a great Reputation for his Wisdom among all the *Mahometans*. There is extant of his a *Centiloquium*, or a hundred Sentences, which have been translated out of *Arabic* into *Turkish* and *Persian*. There is likewise a Collection of Verses under the Title of *Anwar Alokail*. We have in the *Bodleian* Library a large Book of his Sentences, a Specimen whereof we shall annex to this History. But the most celebrated Piece of all, is intituled *Jesfr we Jame*; it is written upon Parchment in mysterious Characters intermixed with Figures, wherein are couched all the grand Events that are to happen from the Beginning of Muslemanism to the End of the World. This Parchment is deposited in the Hands of those of his Family, and even to this Time no body has decypher'd it in any sort of manner but *Jaafer Sadek*. For, as for the entire Explication of it, that is reserved for the twelfth *Imâm*, who

is

is furnamed by way of Excellence, the *Mohdi* or *Grand Director*.

A L I.  
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Besides these Books which we have been speaking of, we find in Authors several Sentences and Apophthegms, under the Name of *Ali*. The Author of *Rabi alakyar* quotes this, which is one of the most instructive; *He that would be rich without Means, powerful without Subjects, and Subject without a Master; hath nothing to do but to leave off sinning and serve God; and he will find these three things.* One of his Captains having asked him one Day with impudence enough, what was the Reason that the Reigns of *Abubeker* and *Omar* his Predecessors were so peaceable, and that of *Othman* and his own were so full of Troubles and Divisions: *Ali* answered him very wisely. *The Reason is plain, it is because Othman and I served Abubeker and Omar during their Reign: And Othman and I found no body to serve us but you, and such as are like you.*

Some body told him one Day, that *Moawiyah* said, that *Ali* and those of



A L I.  
 An. Heg. 40.  
 Capit Mait 16.  
 A. C. 660.

his House distinguish'd themselves by their Bravery; *Zobéir* and his Family made a noise with their Magnificence; but that for his own Part and his Family's, they did not pretend to distinguish themselves from others, by any thing but their Humanity and Clemency. *Ali* answered those that told him, that it looked as if *Moawiyah* had made use of Artifice in this Discourse, as if he had a mind to spur on *Zobéir* and him with their Magnificence and Bravery; to the End, that the one throwing himself into a vast Expence, and the other into Hazards, they might not be in a Condition to oppose his Usurpation: And he would gain the Affection of the People, by boasting of the Sweetness of his Temper.

There is besides in the Book Intituled *Rabi alakyar* another Maxim of *Ali*, which is very memorable, and very contrary to the Conduct of those who vaunt themselves upon the account of their being of his Sect. *Take great care*, said he, *never to separate your selves from the Fellowship of the other Muslemans: For he that separates*

rates himself from them belongs to the Devil, as the Sheep that leave the Flock belong to the Wolf. Therefore give no Quarter to him who marches under the Standard of Schism, though he has my Turbant upon his Head, for he carries along with him the infallible Mark of a Man that is out of the way. It should be remarked here by the way that those of the Sect of *Ali* have not only a Turbant made after a particular Fashion, but that they also twist their Hair after a manner quite different from the rest of the *Muslemans*.

A L I.  
An. Heg. 40.  
Capit Maili. 16.  
A. C. 660.

D' Herbelot.

*Hosain Waez* also recites this Passage of *Ali*, in his Paraphrase and Commentary upon the *Alcoran*; God hath given Men two Imàms, that is to say, two Pontifs or Mediators between him and them. The first is the Prophet who is gone, and is no more among them. The second which remains and shall continue always with them is the Prayer, which they make to obtain pardon of Sins.

*Ali's* Sectaries are called by the *Muslemans*, (who intitle themselves *Sunnites*, that is Observers of the Tra-

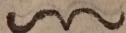


A L I.

An. Heg. 40

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dition, and Orthodox) by the scandalous Name of *Shii*, a Name that is formed from that of *Shiyah*, which signifies properly a scandalous reprobate Sect. For a Sect that follows approved Opinions, is called by the *Arabs Medheb*: But these Sectaries of *Ali*, of whom we are speaking, do not call themselves by that Name. On the contrary, they apply it to their Adversaries, and call their own Sect *Addliyah*, which signifies the Religion of them that follow Justice and the right Side.

There have been some of these Partisans of *Ali* dispersed throughout all the Countries of the Empire of the Muslemans, who have from time to time raised very great Disturbances. They have possessed several Estates both in *Asia* and *Africa*: At this Day all the great Empire of the *Persians*, and one half of the Princes of the *Uzbecks*, whose Dominions lye beyond the River *Gihon*, and some *Mahometan* Kings of the *Indies* make Profession of this Sect.

These are the principal Memoirs relating to that great *Caliph*; who, laying

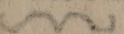
laying aside all those impertinent fabulous Stories which they tell of him, was, if he be considered with regard to his Courage, Temper, Piety and Understanding, one of the greatest Men that was ever born in that Nation. The Inscription of his Seal was, *The Kingdom belongs to the Only the Mighty God.*

A L I.  
An. Heg. 40.  
Capit Mait 16.  
A. C. 660.



After he had received his mortal Wound, and there was no room left for any hopes of Recovery; his friends that were about him enquired of him whom he would nominate for his Successor. He told them that he intended, with regard to that Affair, to follow the Example of the Apostle of God, who did not nominate any Successor. That if it did please God to favour him, he would undergo any unto their judgments in the making a good Choice. So it fell out, that he was nominated to his Successor without any dispute. He himself soon after died, and was interred in the City of H A S A N. He was revered for his Courage; and was renowned not only upon the account of his great Piety, but also because he was very judicious of the political Part

H A S A N.  
An. Heg. 40.  
Capit Mait 16.  
A. C. 660.

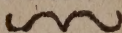




## HASAN.

The Fifth from *MAHOMET*.

HASAN.  
An. Heg. 40.  
Capit Maii 16.  
A. C. 660.



After *Ali* had received his mortal Wound, and there was no room left for any Hopes of Recovery ; his Friends that were about him enquired of him whom he would nominate for his Successor. He told them, that he intended, with regard to that Affair, to follow the Example of the Apostle of God, who did not nominate any Successor. That if it did please God to favour them, he would undoubtedly unite their Judgments in the making a good Choice. So it fell of Course without any Scruple to his eldest Son *Hasan*, a Man that inherited more of his Father's Piety than his Courage ; and was revered not only upon the account of his near Relation to *Ali*, but because he was very studious of the practical Part of

of Religion, and accounted by all a very good Man.

\* As soon as his Father *Ali* was dead, *Hasan*, it belonging properly to him as eldest Son to perform that Office, stood up and said to the People; *You have killed a Man* (meaning his Father) *on that same Night in which the Alcoran came down from Heaven, and Isa (Jesus) upon whom be Peace, was lifted up to Heaven, and in which Joshua the Son of Nun was killed; by God, none of his Predecessors exceeded him, nor will any of his Successors ever be equal to him.* After

HASAN.  
An. Heg. 40.  
Capit Maii 16.  
A. C. 660.

\* Ebno'l Achir.

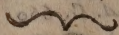
Abulpheda  
this they proceeded to his Inauguration, which was begun by *Kais* in this Form. Stretch out your Hand, as a Token that you will stand by the Book of God, and the Tradition of the Apostle, and make War against all Opposers *Hasan* answered, As to the Book of God and the Tradition of the Apostle, for they will stand. Then the rest came in, with whom he stipulated, that they should be subject and obedient to him, and be at Peace with his Friends, and at War with his Enemies: But some of the *Irakians*, who were quite weary of the *Syrian*

War,



HASAN.  
 An. Heg. 40.  
 Capit. Mair 16.  
 A. C. 660.

War, hesitated at that Condition, and said, This Man will never serve you for a Master, we are for no fighting.



'Tis said, that notwithstanding the remissness of the greater Part, forty (and some say sixty) Thousand of *Ali's* Men had bound themselves in an Association before he was murdered, to stand by him to Death, and that he was making Preparation to march at the Head of them. With this trusty Body of his Father's Troops, *Hasan* was perswaded, contrary to his own Inclination, to insist upon his Right, and renew the Dispute with *Moawiyah*, who had *Syria*, *Palestine* and *Ægypt* in his Possession, and was proclaimed *Caliph* in those Countries, even before *Ali* was killed, and refused to acknowledge *Hasan's* Title, because he accused him of having been an Accomplice in the Murder of *Othman*.

*Hasan* was by no manner of means qualified for such an Undertaking, being naturally of a most peaceable Disposition, and who looked upon the Effusion of Musleman Blood with the greatest Horror imaginable; but overperswaded he set upon his March, having sent *Kais* before him with  
 twelve

## the SARACENS.

93

twelve Thousand Men. *Moawiyah* was already upon his March towards them, and after a Skirmish between *Kais* and the *Syrians*, they rested in Expectation of *Hasan's* Arrival. When *Husan* came to *Madayen*, there happened a Tumult in his Army, occasioned by the sudden Murder of one of his Men, which was no sooner proclaimed, but the whole Host was in such an Uproar, that without any Regard to his Distinction, he was not only jostled from his Seat, but received a Wound. Upon this he retired into *Madayen* Castle, where the Governor's Nephew proposed to his Uncle to put him in Irons, and make a Present of him to *Moawiyah*: His Uncle gave him an hearty Curse, and said, *What! would you betray the Son of the Daughter of the Apostle of God?* *Hasan* perceiving the People divided, and himself ill used and almost deserted by the *Irakians*, weary of Fatigue and Disturbance, wrote to *Moawiyah*, proffering to resign the *Caliphate* to him upon certain Terms.

*Hosein* his younger Brother was utterly against *Hasan's* Abdication, as being a Reflection upon, and Disparagement

HASAN.  
An. Heg. 40.  
Capit. Maii 16.  
A. C. 660.

Ebno'l Achir.

Abulpharagius.



HASAN.  
An. Heg. 41.  
Capit. Maii 6.  
A. C. 661.

Tabari.  
Elmakin.

Abulpheda.

† Dáráljerd.

agement to the Memory of their Father *Ali*; but *Hasan* well apprised of *Moawiyah's* Resolution on the one side, and the Fickleness of his own *Irakians* on the other, persisted in his Determination, and as it is said, had written to *Moawiyah* before this last Battle, and proposed some Conditions. That before *Moawiyah* had received his Letter, he sent him a Blank Paper signed at the Bottom, and bad him write what Terms he pleased in it, and he would take Care to see them punctually performed. *Hasan* took the Paper, and doubled the Conditions which he had mentioned in his Letter, and when he and *Moawiyah* came together, he insisted upon the Conditions written in the blank Paper: Which *Moawiyah* refused and told him, that it was reasonable he should be contented with those he had expressed in his Letter, since it was his own Proposal, The Articles that *Hasan* proposed were these. First, That *Moawiyah* should give him all the Money in the Treasury of *Cusab*. 2dly, the Revenues of a † vast Estate in *Persia*. 3dly, That *Moawiyah* should make no reproachful Reflection upon his Father *Ali*.

*Ali.* *Moawiyah* would not consent to the last Article. Then *Hasan* desired that at least he would forbear doing it in his hearing; which *Moawiyah* promised him, but did not perform.

HASAN.

An. Heg. 41.

Capit. Mail 6.

A. C. 661.

The Conditions agreed upon, *Hasan* and *Moawiyah* went into *Cusab* together, when *Amrou Ebno'l Asi* gave *Moawiyah* a Hint, that he thought it proper for him to order *Hasan* to stand up and testify his Abdication. *Moawiyah* did not approve of that Motion; but overcome with *Amrou's* Importunity, he commanded *Hasan* to do it. Then *Hasan* stood up and said, having first praised God; O People! God, whose Name be magnified and glorified, directed you the right Way by the Help of the First of our Family, and hath prevented the Effusion of your Blood by the Means of the last of us. *Moawiyah* contended with me concerning a Matter, to which I had a better Pretension than him; but I chose rather to restrain the People from fighting, and surrender it to him. But even this Affair also hath a Time prefix'd for its Duration, and the World is liable to Changes. Which last Words, as pre-

Tabari.

Elmakia.

Abulpheragius.

saging



HASAN.  
An. Heg. 41.  
Capit. Maii 6.  
A. C. 661.

\* MS. Hunt.  
Num. 495.

saging a Revolution, *Moawiyah* so dis-  
relished, that he immediately com-  
manded *Hasan* to sit down, and chid  
*Amrou* severely for having pressed him  
to it; nay, \* some Authors go so far,  
as to say, that he was so exasperated  
against him, as never to be heartily  
reconciled as long as he lived: For he  
knew very well that it was superflu-  
ous for *Hasan* to acquaint the People  
with what they were all Eye-Witnes-  
ses of: and that if he did speak at  
all, it was more than probable, that he  
would leave a Sting behind him. *Ha-  
san*, before his Departure, stood up  
and told the *Irakians*, that he had  
three Things to lay to their Charge:  
The Murder of his Father, The Af-  
fronts offer'd to his own Person, and  
The robbing him of his Goods. Now,  
though *Moawiyah* had promised him  
the Treasury of *Cusab*, they refused  
to let him have it, insisting upon its  
being their Property, and therefore  
could not be alienated without their  
Consent.

However that was no Hindrance  
to him, for *Moawiyah* possessed of  
the *Caliphate*, which was the only  
Thing he aimed at, never grudged  
him

him any Revenue whatsoever. He assign'd him about an Hundred and Fifty Thousand Pounds a Year, besides large Presents. He and his Brother *Hosein* retired and liv'd privately at *Medinah*. He spent most of his vast Revenue in Deeds of Charity. So little was he attached to the things of this World, that twice in his Lifetime he stript himself of all that he had: And three other several Times he divided half his Substance among the Poor.

HASAN.  
An. Heg. 41.  
Capit. Maii 6.  
A. C. 661.  
D' Herbelot.

His Seal or Motto during his *Chaliphate* was; *There is no God but God, the true and manifest King.*

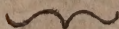
They differ as to the precise Time of his Reign, but most assign him about six Months, or a little over.

Upon his coming to *Medinah*, he was blamed by some of his Friends there for having so tamely and easily resigned; but the Followers of *Ali*, *Hasan* and *Hosein* to this very Day look upon it as a singular Demonstration of his excellent Disposition, and Tenderness over the People, upon which account he had been before recommended by the Prophet. To those that asked him what induced

MS. Hunt.  
Num. 495.



HASAN.  
An. Heg. 41.  
Capit Mail 6.  
A. C. 661.



him to resign so easily ; he answered that he was weary of the World : Besides that the *Cusians* were such a faithless People, that never a Man of them ever trusted another, but he was a Sufferer by it : That never two of them concurred in their Opinion and Desire of the same thing : Nor had they any regard either to Good or Evil : Besides that their Behaviour towards his Father had quite turned his Thoughts from entertaining any the least hopes of rectifying any thing that was amiss through their Assistance ; and to sum up their Character, That they were the most thievish mischievous People in the World.

Though this is the true Character of the *Cusians*, yet they expressed a great Reverence for him ; for when, as soon as he entertained thoughts of his Resignation, he made this Speech to them, *We are your Commanders and your Chiefs, and we are of the Family of the House of your Prophet, from which God hath removed Pollution, and whom he hath purified ;* there was not a Man present in the Congregation, but wept so loud that  
you

you might hear him sob; besides they expressed their Concern with Tears at his Departure from *Cusab* to *Medinah*.

HASAN.  
An. Heg. 41.  
Capit Maii 6.  
A. C. 661.

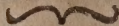
Whilst he lived at *Medinah*, some of the *Karegites*, those Hereticks that gave his Father so much Disturbance, made an Insurrection against *Moawiyah*, who wrote to *Hasan* to go out against them. *Hasan* desired to be excused; and told him that he had left off all publick Affairs on purpose to avoid it; and that if he had cared for fighting at all, it should have been against him.

At last in the Forty ninth Year of their Date, which falls in with the 669th of ours, he died at *Medinah*, poison'd by his Wife, who was suborned to commit that Wickedness by *Yezid* the Son of *Moawiyah*, upon promise of marrying her afterwards: But instead of that, she was forced to be contented with a good Sum of Money, which *Moawiyah* gave her for her pains; for *Yezid* was not so mad as to trust himself in her Embraces.

When the time of his Death drew near, his Physician, as he was walk-



HASAN.  
An. Heg. 41.  
Capit. Maii 6.  
A. C. 661.



ing backwards and forwards about the Room, and eying him narrowly, said that his Bowels were eaten up with Poison. *Hosein* his Brother begg'd of him, to tell him who it was that gave him the Draught, and swore that he would be revenged on him, if he could reach him, before his Burial. If not, he would send some body that should. *Hasan* answered, *O Brother! The Life of this World is made up of Nights which vanish away; Let him alone till he and I meet together before God: And refused to mention the Person.* Some say that *Moawiyah* suborned some of his Servants to Poison him.

He was born at *Medinah*, in the middle of the Month *Ramadan* in the third Year of the *Hegjrah*. There is an infinity of Traditions concerning him and his Brother *Hosein*; and no wonder, considering they were the Grandchildren of one reputed an inspired Prophet by his only Daughter. Of *Hasan* they relate, that he was very much like his Grandfather *Mahomet*, who when he was born, spat in his Mouth, and named him *Hasan*. He used to express his Fondness

Fondness of him in his Infancy after such a loathsome manner as cannot be repeated. When he was at Prayers, little *Hasan* used to come and clamber upon him, and *Mahomet* to humour him would hold him on, and \* prolong the Prayers on purpose. Nay, sometimes in the midst of a Discourse to the People, if he saw *Hasan* and *Hosein* coming towards him, he would come down to them and embrace them, and take them up with him into the Pulpit; then, making a short Apology in behalf of their Innocency and tender Age, proceed in his Discourse.

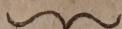
HASAN.  
An. Heg. 41.  
Capit Maii 6.  
A. C. 661.

\* The Mahometans say their Prayers prostrated, so that their Foreheads touch the Ground, tho' not all the while. And so we are to understand it in the Old Testament, when it is said of any one, he fell down and worshipped; for the same Word that signifies Worship is used for a Mahometan's saying his Prayers.  
† MS. Hunt.  
Num. 495.

† My Author says, " That the  
" Syrians indeed set up *Moawiyah*  
" at *Jerusalem*, because there was  
" none to oppose them, and the  
" *Irakians* set up *Hasan* against him,  
" and had undoubtedly succeeded in  
" their Attempt; if their Mismanage-  
" ment and Divisions among them-  
" selves had not frustrated it. But  
" had they understood aright, they  
" would have magnified the Mercy  
" of God, in giving them the Apo-  
" stle's Grandson. What we find in  
" the Book intituled, *The demonstra-*



HASAN.  
An. Heg. 41.  
Capit Maii 6.  
A.C 661.



“ *tions of Prophecy, from the Tra-*  
 “ *dition of Sephinah, who was a Ser-*  
 “ *vant or freed Man of the Apostle*  
 “ *of God, is a Proof that he was the*  
 “ *right Successor. Mahomet said,*  
 “ *The Chaliphate shall continue after*  
 “ *me thirty Years, and after that*  
 “ *shall be a Kingdom. Now Maho-*  
 “ *met died in the Eleventh Year of*  
 “ *the Hegjrah, and Hasan's Abdica-*  
 “ *tion was in the Fortieth: From*  
 “ *whence it is plain, not only that*  
 “ *Mahomet is a Prophet, but that Hasan*  
 “ *is his rightful Successor. That Ma-*  
 “ *homet had praised him, for this his*  
 “ *relinquishing the present perishing*  
 “ *World, and desiring that other*  
 “ *which is permanent, and sparing the*  
 “ *Effusion of the Blood of this Peo-*  
 “ *ple: That Mahomet one Day mount-*  
 “ *ed the Pulpit, and Hasan sat by*  
 “ *him, which he frequently used to*  
 “ *do; and Mahomet looked some-*  
 “ *times upon him, and sometimes up-*  
 “ *on the People: After a Pause, he*  
 “ *said, O People! This Son of mine*  
 “ *is Lord, and God shall unite by his*  
 “ *Means two great contending Parties*  
 “ *of the Muslemans.' This last is from*  
 “ *Albochâri,*

*Albochâri*, the great Collector of the Traditions of *Mahomet*.

HASAN.

An. Heg. 41.

Capit Mail 6.

A. C. 661.

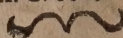
*I have not yet been able to find out who this Author is from whom I have taken this last Argument, because the Book is imperfect both at the Beginning and the End, and I could never find any other Copy of him: But he hath been of singular Use to me throughout the whole Course of this History to the Life of Merwan the Son of Hakēm, where the Copy fails. I find in another Passage, that he was himself the Author of the Book of the Demonstrations of Prophecy which he mentions. He also affirms, that he wrote another Treatise to prove that it was impracticable for Mahomet to marry Abu Saphyan's Daughter, of which more afterwards. Whosoever he was, it is certain he was a great Imām. To return to our History.*

A Woman once having presented him with a Bunch of fine Herbs; he asked her, if she was a Free-woman; the Woman told him she was a Slave, but that the Present she had made him was rare and curious. *Hasan* gave her her Liberty, and said to those that were present, *We have received this Instru-*

D' Herbelot.]



HASAN.  
An. Heg. 41.  
Cepit Maii 6.  
A. C. 661.



*Etion from God himself, that we ought to give to those that make us Presents something of more Value than that which they give us ; meaning, that this moral Instruction is couched in the Alcoran, which the Muslemans, blind as they are, look upon as the Word of God.*

They relate a wonderful Instance of the *MODERATION* of this *Chaliph*. A Slave having spilled a Dish of scalding Broth upon him as he sat at Table, threw himself down instantly at his Knees, and repeated to him these Words of the *Alcoran*, *Paradise is open to those that govern their Passion*. *Hasan* answered him, I am not at all in a Passion. The Slave went on, *And to those who pardon Offences : I pardon you yours*, said *Hasan*. The Slave went on to the End of the Verse, which says, *God loves those above all who do good to them that have offended them*. *Hasan* concluded too ; Since it is so, I give you your Liberty and four Hundred Drachms of Silver.

There is an Author, who treating concerning *Hasan's* Death, says, that it was contained in the Treaties between

tween him and *Moawiyah*; that *Moawiyah* should never declare a Successor so long as *Hasan* lived, but should leave the Election in the Hands of a certain Number of Persons, of which *Hasan* was to have the Nomination, as *Omar* had done before. But that *Moawiyah* desirous of leaving the *Chaliphate* to his Son *Yezid*, thought he could not bring his Design about so long as *Hasan* was alive.

HASAN.  
An. Heg. 41.  
Capit. Maii 6.  
A. C. 661.

He had twenty Children, fifteen Males and five Daughters. \* Though his Wives were all of them remarkably fond of him, yet he was apt very frequently to divorce them and marry new ones. There are some among the Sectaries of *Ali* who draw the Line or Descent of the *Imams* from *Abdollah*, one of his Children, who had a Son named *Tahya*; but the *Persians* will have the Succession to pass from *Hasan* to his younger Brother *Hosein*.

\* Ms. Hunt.  
ubi supra.  
D' Herbelot.

The Muslemans quote this Sentence of *Hasan*; *The Tears which are let fall through Devotion should not be wiped off, nor the Water which remains upon the Body after legal washing; because this Water makes the Face of the Faithful shine, when they present themselves before God.*

He



HASAN.

An. Heg. 41.

Capit Maii 6.

A. C. 661.



† Ebno'l Athir.

† He died at the Age of 47 Years, in the Month *Sefer* of the forty ninth Year of the *Hegjrah*. He left Directions in his Will for them to bury him near his Grandfather *Mahomet*: But to prevent any Disturbance, and lest he should be carried to the common Burial Place, he thought it proper to ask *Ayesha's* Leave, which she granted. But when he was dead, *Saëd*, who was Governour of the Town, and *Merwan* the Son of *Hakem*, and all the whole Family of the House of *Ommiyah* that were then at *Medinah*, opposed it. Upon which the Heats between the two Families arose to a great Height: At last, *Ayesha* said, that it was her House, and that she would not allow him to be buried there. Wherefore they laid him in the common Burying Place. When *Moawiyah* heard of *Hasan's* Death, he fell down and worshipped.

The

*The Chaliphs of the Family of Om-miyah, which are fourteen in all, the first of which is,*

## MOAWIYAH,

*The Son of Abu Sophyan.*

Being the Sixth from MAHOMET.

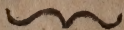
ALL Opposition removed, *Moawiyah* takes entire Possession of the *Chaliphate*. The Family of *Hashem*, of which were *Mahomet* and *Ali*, lay like Coals raked up in Embers not able to stir. The Hearts of the People were entirely in the Interest of *Hosein* the younger Brother of *Hasan*, but *Moawiyah* had Possession and the Army. He was indeed a Man of great Abilities and steady Conduct; but before we proceed to give an Account of his Government, it will not be amiss to enquire a little into his Original.

*Moawiyah I.*  
An. Heg. 41.  
*Capit Maii* 6.  
A. C. 661.  
MS. Hunt.  
Num. 495.

His



Moawiyah I.  
An. Heg. 41.  
Capit Maii 6.  
A.C. 661.



† Yaumal phe-  
thi. The Day  
of the Victory.

His Father *Abu Sophyan* was one of the Heads of the noble Tribe of the *Coreish*, of which was *Mahomet*; and as soon as *Mahomet* took up Arms, not so much for the Defence as for the Propagation of his pretendedly inspired Religion, *Abu Sophyan* was made Genralissimo of the Infidels against him; and after the Battel of *Beder*, he stood very fair for the Headship of that Tribe. He wanted nothing to recommend him; his Courage, his Gravity and immense Riches, set him above all Competition. But † at last he was convinced, (as it should seem, by a signal Victory gained by *Mahomet* over his Enemies,) of the Truth of his Pretensions. This was no small Accession to *Mahomet's* Interest, who had been sufficiently gall'd and harrassed by the *Coreish*. *Moawiyah* and his Wife came in the same Day. *Abu Sophyan* after his Conversion to *Mahometanism* begged three things of *Mahomet*. The first was, that, to make Amends for former Offences, as he had commanded the Forces of the Infidels against the true Religion, he might now have the Honour of having the Command of the Army of the Faithful

Faithful against the Infidels; which was granted. His second Petition was, that his Son *Moawiyah* might be his Secretary. To which *Mahomet* assented. The third was, that the Apostle would vouchsafe to marry his second Daughter *Gazab*; for which *Mahomet* begg'd his Excuse. Our Author says, it was not lawful; but forbears the Reason, because he says, as we have observed before, he hath written a particular Treatise relating to that Affair.

*Moawiyah I.*  
An. Heg. 41.  
*Capit. Maii 6.*  
A. C. 661.

*Moawiyah* was no sooner settled in his Government, but the *Karegites*, Enemies to all Government both Ecclesiastical and Civil, began to infest him. They always were of Opinion that the Person who was to preside in Spirituals, should not be one of Man's making, nor descend by any Succession; but whose Spirituality should recommend him to the Approbation of the Godly. Upon *Hasan's* refusal to take up Arms, *Moawiyah* sent the *Syrians* against them: but the *Separatists* beat the *Syrians*. So he applied himself to his new Subjects the *Cusians*, and the Inhabitants of all those Parts of *Babylonia*, and told

Ebnol Athir.



Moawiyah I. told them that now was their time to  
 An. Heg. 41. give him Proof of the Sincerity of  
 Capit Maii 6. their Obedience, that he should have  
 A. C. 661. no Security of their Loyalty, unless  
 they vigorously opposed this Rebel-  
 lion. They having taken Arms, the  
*Separatists* would have persuaded  
 them to desist, and asked them whe-  
 ther or no *Moawiyah* was not their  
 common Enemy. Let us alone, said  
 they, to make War upon him: If we  
 kill him, we have ridded you of your  
 Enemy: If he kills us, you are rid of  
 us. The *Cusians* did not think it  
 proper to hearken to their Advice,  
 and the War was soon ended by the  
 suppression of the Rebels.

† MS. Hunt. We meet with little worth obser-  
 Num 495. ving after this, till the three and forti-  
 An. Heg. 43. eth Year, which was remarkable for the  
 Capit Apr. 14. Death of the famous *Amrou*, of whom  
 A. C. 663. it is reported by Tradition, that *Maho-*  
*met* said, *There is no truer Musle-*  
*man, nor more stedfast in the Faith*  
*than Amrou.* He was in the Wars of  
*Syria*, where he behaved himself with  
 singular Courage and Resolution.  
 Always excellent in his Advice, and  
 steady in the Execution. Afterwards  
*Omar* sent him into *Ægypt*, which he  
 Conquered;

## the SARACENS.

III

Conquered, and was made Lieutenant there. *Othman* continued him in that Post four Years, and then removed him: Upon which he retired and lived privately in *Palestine*. After *Othman's* Death, he went over to *Moawiyah* upon his Invitation; and had a great share in all that Controversy between *Ali* and *Moawiyah*, who continued him in the Lieutenancy of *Ægypt* till his Death, allowing him all the Revenues of that rich Country, upon Condition that he should maintain the Forces that were kept there.

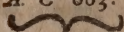
Moawiyah I.  
An. Heg. 43.  
Capit Apr. 14.  
A. C. 663.



He was justly reckoned one of the most considerable Men among the *Arabians*, both upon the account of the quickness of his natural Parts, his Valour and good Judgment. Before he turn'd *Mahometan*, he was one of those three Poets that used to write Lampoons upon *Mahomet*, in which he excelled. There are some fine Proverbs of his remaining (they are my Author's words for we never saw them) and good Verses. His dying Speech to his Children, is Pathetick and Masculine. If I had had a more perfect Copy of it, I would have inserted



Moawiyah I. ted it: He laments in it very much,  
 An. Heg. 43. his ever having exercised his Wit  
 Capit Apr. 14. in exposing the Prophet.  
 A. C. 663.



The same Year died *Abdollah Ben Salem* a Jewish Rabbin, who had turned *Mahometan* betimes: He used to say that when *Mahomet* came first to *Medinah*, he used to press amongst the Crowd to get a sight of him; and that at the first glance he perceived that he had nothing in his Countenance that looked like an Impostor.

We have before observed, that  
 An. Heg. 44. *Ziyad* was in *Ali's* Reign, made  
 Capit Apr. 3. Lieutenant of *Persia*. Which Office  
 A. C. 664. he discharged very much to his own Reputation, and the Advantage of the People. He was a Man of incomparable Parts, and prodigious greatness of Spirit. He was *Moawiyah's* Brother by the Father's side, but a Bastard: And old *Abu Sophyan* durst not own him for fear of *Omar's* Severity. He was born in the Year of the *Hegirah*, and as he grew up quickly distinguished himself, by his great Abilities and masterly Eloquence, to such a degree, that once in the Reign of *Omar* at a meeting of the *Companions*, he was so much taken notice of, that

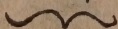
*Amrou*

*Amrou* said; had the Father of this Youth been of the Family of the *Coreish*, he would have driven all the *Arabians* before him with his Walking-Stick. *Moawiyah* was resolved to secure him in his Interest; and he thought no way so proper, as by owning him publickly to be his Brother. *Ziyàd* in *Omar*'s time was made a *Cadi* or Judge; and when Witnesses came before him, accusing *Almogéirah* of Incontinency; whether out of Favour, or because they failed in their Proof, he dismissed *Almogéirah*, and scourged the Witnesses severely. This endeared him to *Almogéirah* for ever after. *Ziyàd* having been placed in the Lieutenancy of *Persia* by *Ali*, upon *Hasan*'s Resignation to *Moawiyah*, he kept at a distance, and refused to acknowledge his Government. This gave *Moawiyah* no small uneasiness, who was extremely afraid that *Ziyàd* should strike in with the Family of *Hashem*, and embroil his Affairs by renewing the War. *Moawiyah* had given the Lieutenancy of *Cusab* to *Almogéirah*; who making him a Visit in the forty second Year, *Moawiyah* acquainted him with the

*Moawiyah* I.  
An. Heg. 44.  
Capit. Apr. 3.  
A. C. 661.



Moawiyah I.  
An. Heg. 44.  
Capit Apr. 3.  
A. C. 664.

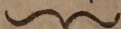


Causes of his Uneasiness ; who asked his leave to go to him, to which he consented, and sent a civil Letter by him with a kind Invitation. *Mogeirah* made so good Use of his Friendship with *Ziyàd*, that he never ceased importuning him till he had prevailed upon him to go along with him to *Moawiyah*. Where he was no sooner arrived, but he immediately acknowledged him *Chaliph*. Soon after which, *Moawiyah* owned him to be his Brother by the Father's side, which was done by producing the Evidence of the Conversation between *Ziyad's* Mother and *Abu Sophyan*.

*Abu Sophyan*, in the Days of Ignorance, before drinking Wine was made a Sin by the *Alcoran*, travelling in *Thayef*, refreshed himself at a Publick House ; where he lay with this *Ziyad's* Mother who was then married to a Greek Slave. The old Man that kept the House was yet Alive ; and *Moawiyah*, to own *Ziyad* in as publick a manner as might be, upon a set Day in a full Assembly, examined him, touching the Conversation of *Abu Sophyan* with *Somyah*. The old Man gave in such a strong Evidence, as would have passed

passed for a very good Proof in the Case of Impotency. *Ziyàd* was angry, and said that he was called for to bring Proof, and not Scandal. However by this means he was acknowledged to be a true *Arabian*, of the noble Blood of the Family of the *Coreish*; which though illegitimate, was a greater Honour than he could ever otherways have attained to: For let his Atchievements have been never so great, he must still have undergone some Reflection upon the account of the Baseness of his Original.

Moawiyah I.  
An. Heg. 44  
Capit Apr. 3  
A. C. 664.



It is observed, that this is the first time that ever the Law, that is the *Alcoran*, was openly violated in a judicial way of proceeding. For the Child belonged to his legal Father, the *Greek* Slave that married his Mother: And *Mahomet* had left it as a Decision in such Cases; *The Child to the Blankets, and the Whore to the Stone*. That is, Bring up the Child, and stone the Whore. *Moawiyah's* Relations stormed and were quite out of Patience, they said that he had not only introduced a Son of a Whore into the Family, to the disparagement of all their Kindred; but had raked

Abulpheda



Moawiyah I. into the Ashes of old *Abu Sophyan* his  
 An. Heg. 44. Father, who had lived and died with  
*Capit Mart.* 3. a good Reputation. *Moawiyah* could  
 A. C. 664. bear all their Complaints very pa-  
 ~~~~~  
 tiently. He knew he had gained his  
 point, and secured entirely in his Inter-  
 est the greatest Man of the Age.

*Abdollah* the Son of *Amar* was at  
 this time Governor of *Basorah*; whom  
*Moawiyah* removed, as unequal to that  
 Charge, because of the too great  
 Gentleness of his Disposition: For the  
 Country was quite over-run with  
 Thieves and Murderers for want of  
 Discipline. He for his part ne-  
 ver cared to punish any, but incli-  
 ned rather to win them by the  
 sweetness of his Temper, and a gentle  
 Behaviour. The People, insupporta-  
 bly afflicted with this Grievance,  
 made their Complaint to *Moawiyah*;  
 who put in *Hareth* for a little time;  
 but quickly after made them amends  
 An. Heg. 45. for *Abdollah's* Lenity, by sending them  
*Capit Mart.* 23. *Ziyad* who drew the Sword and cha-  
 A. C. 664. stised their Insolence with exemplary  
 Punishments. When he came to *Basorah* things were in such a bad Con-  
 dition that there was hardly any walk-  
 ing the Streets; but especially in the  
 Night,

Night, which was always full of Disorder and Bloodshed. He made a very severe Speech to them, at which he had an excellent Talent, being reckoned the best Orator next to *Ali*, who never had any Equal. One of the Polite *Arabians* used to say That he never in his Life heard a Man speak well, but he wished he would have done, being in pain for him, least he should fall beneath himself and speak worse; *Ziyad* only excepted, for the more he spoke the more he excelled. In this Speech he acquainted them that he was very well apprised of the lamentable Condition they were in, upon the account of these Disorders: And that he was resolved to put an end to them. He next published an Order, forbidding any Person of what Quality soever to be found abroad in the Streets, or in any publick Place, after the Hour of Evening Prayer upon pain of Death. And to put his Order in Execution, he appointed a strong Watch to go the Rounds, and put to the Sword every one they met out of their Houses after that Hour. There were two Hundred Persons killed the first Night,

Moawiyah I.  
An. Heg. 45.  
Capit Mart. 23.  
A. C. 664.

MS. Hunt.

D<sup>r</sup> Herbelot.



Moawiyah I. but five the Second, and no Blood at  
 An. Heg. 45. all shed in the Third.

Capit Mart. 23.

A. C. 664.

Besides the Lieutenancy of *Basorah*,  
*Moawiyah* gave him those of *Chora-*  
*san*, *Sejestan*, *India*, *Babrein* and *Am-*  
*màn*. Not unadvisedly: For the more  
 he committed to his Care, so much  
 the lighter to himself was the Burthen  
 of his Government. The very Name  
 of *Ziyàd* made all the Villains with-  
 in the Precincts of his Government  
 tremble. He was not savage nor cruel  
 in his Temper: But strictly just, and  
 absolute in his way of governing: Im-  
 patient of the least neglect of his Com-  
 mands; and one that would not abate  
 an Ace of his Authority. But notwith-  
 standing all his Greatness, he met with  
 a Rebuff in this five and fortieth  
 Year; which it is uncertain how he  
 would have resented, if the Person  
 that offer'd it had lived a little longer.  
 He had sent *Hakem* the Son of *Amar*  
 to take a place called Mount *Ashal*;  
*Hakem* succeeded very well in the  
 Enterprize, killed a great Number  
 of the Enemy; and brought off all  
 the Riches of the Place. Upon this  
*Ziyàd* sends him word, that he had  
 received a Letter from *Moawiyah*,  
 the

MS. Hunt.  
 Num 495.

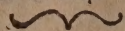
the Emperor of the Faithful, commanding him to lay apart all the White and Yellow, meaning the Silver and Gold, belonging to this Spoil, that it might be put into the Treasury. Now as to this Particular, there is a decisive Rule in the *Alcoran*: There being † a Chapter made on purpose, occasioned by a Mutiny among *Mahomet's* Soldiers about the division of the Spoil. That is, that after any Victory there shall first be taken out a fifth Part of the Spoils to be reserved for the Treasury; and the rest be divided among the Soldiers. *Hakem* stuck close to the Text of the *Alcoran*, and sent *Ziyad* word that the Authority of the Book of God was superior to that of the Emperor of the Faithful's Letter; and that hath it thus, *Though the Heavens and the Earth conspired together against a Servant of God, who put his trust in him, he would find him a secure place of Refuge, and a means of Deliverance.* Then he laid aside the fifth Part according to the Text; and divided the Spoil among the Soldiers. After this, (for he expected no Mercy) he said, *O God! if I be in thy*

*Moawiyah I.*  
*An. Heg. 45.*  
*Capit Mart. 23.*  
*A. C. 664.*

† *Surat' al-an-*  
*phal.*  
*The Chapter of*  
*Spoils; which*  
*is the eighth.*



Moawiyah I. *Favour take me.* His Request was granted; and he died quickly after.  
 An. Heg. 45.  
*Capit Mart.* 23.  
 A. C. 664.



This same Year Zeid the Son of Thabet, one of Mahomet's Secretaries when he dictated the *Alcoran*, died. He wrote that Copy which was used by the *Chaliphs* or *Imàms* at the Command of Othman the Son of Affan.

\* MS. Hunr.  
 Num. 495.

\* My Author had seen it, and adds, that all he had seen of his Writing was an extraordinary fair strong Hand. This Zeid was a Man of the greatest Parts of any in his Age. He learned *Hebrew* in fifteen Days, so as to be able to read the Books of the *Jews*. He learned *Persian* of one of *Cosroes* his Ambassadors in eighteen Days; and he learned *Æthiopic*, *Greek* and *Coptick* of one of Mahomet's Slaves. He was fifteen Years old at the Battel of the *Ditch*. He was the most pleasant facetious Man in the World at home, and the most reserved when he went abroad. Once he saw the People coming from Prayers, and he made what Haste he could to get out of the Way from them, like one that did not care to be seen. He used to say, *He that doth not reverence Men will not reverence God.*

This

This Year *Merwân* the Son of *Hâkem* went on Pilgrimage to *Meccah*; he was Governor of *Medinah*.

† The next Year *Abdorrahmân* Son of *Caled* the Great was poison'd in *Syria*: Occasioned by *Moawiyah*'s Jealousie. For the Soldiers, those especially who had been Witnesses of his *Fahter*'s Valour and Conduct, to whom he appeared no way inferior, favoured him to that degree that *Moawiyah* was afraid of him; and during his Absence upon an Expedition against the *Greeks*, tampered with a Christian Servant of his to Poison him, upon promise not only to remit him his own Tribute, but to give him the Lieutenantancy of *Hems*. Upon *Abdorrahman*'s return, the Conditions were punctually performed on both sides; but he did not long enjoy the Reward of his Perfidiousness; for *Caled* the Son of *Abdorrahman* receiving Information of it, came into *Syria*, and reveng'd his Father's Death upon that wicked Slave: Upon which *Moawiyah* imprison'd him for a time; and made him pay the Money for the Expiation of Murther: Afterwards he dismissed him, and returned to *Medinah*.  
Not

† Altabari,  
*Moawiyah* I.  
An. Heg. 46.  
*Capit Mart.* 13.  
A. C 666.



Moawiyah I.  
 An. Heg. 46.  
 Capit Mart. 13.  
 A. C. 666.

Abulpheda,

Not long after this, happened the Death of a very great Man among the Followers of *Ali*. His Name was *Hejer*, a Person remarkable for his singular Abstinence, Piety, and strictness of Life, constant Purification according to the *Mahometan* Law, and exactness in observing the Hours of Devotion. He lived at *Cusab*. It was the Custom for *Moawiyah* and his Lieutenants every *Friday* in their Harangues to the People to exceed in the Praise and Commendation of *Othman*, and rail at and revile *Ali*. This was done by *Almogéirah* when he was Lieutenant of *Cusab*, more out of Complaisance to *Moawiyah*, than any Inclination of his own. As he was one Day pronouncing these Reproaches against *Ali*; *Hejer* and his Company stood up, and interrupted him, and returned the ill Language back again upon himself: But *Mogeirah* passed it by and forgave them, without taking any further notice. *Ziyâd* was not so gentle upon the same provoking occasion. He used to divide the Year into two equal Parts: Six Months he resided at *Cusab*; the other six at *Basorah*. Coming according to his

his Custom to *Cufah*, in his Harangue he called *Ali* by the Name of *Abu Torab*, which signifies in Arabick, *Father of Dust*, or *Dusty* (for it is common with the Arabians to use the Word *Father* in such Cases.) This was the most acceptable Nick-name to *Ali* in the World, having been given him by *Mahomet* himself. *Hejer*, resolved to affront him, stood up and said, He seems to have designed a Complement to *Ali*. This provoked *Ziyad* to such a degree that he immediately seized him, and thirteen more of his Companions, and sent them in Chains to *Moawiyah*.

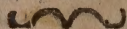
Moawiyah I.  
An. Heg. 46.  
Capit. Mart. 13.  
A. C. 666.

But though this was the end of it; there were several preceding Provocations. For before this, *Hejer* being so Popular for his Piety, and such an avowed Enemy to *Moawiyah*. and Friend of *Ali* and his Party; *Ziyad* would have carried him along with him to *Basorah* from *Cufah*; for fear he should make any Disturbance. *Hejer* said that he was indisposed. *Ziyad* answered angrily, that he knew he was indisposed as to his Religion, Heart and Understanding, adding with an Oath that if he dared to raise any Commo-

Ebno'l Athir.  
MS. Hunt.



Moawiyah I.  
An. Heg. 46.  
Capit Mart. 13.  
A. C. 666.



Commotion, he should have an Eye over him. Another time when *Ziyàd* was making a Speech to the People, he stood so long that the Hour of Prayer was come. *Hejer*, who was the strictest Man alive in all things belonging to the exercise of his Religion, cryed out *Salàt, to Prayers: Ziyàd* took no notice of it, but still went on with his Discourse. *Hejer*, fearing lest the time should be past, began the Prayers in the Congregation himself, upon which *Ziyàd* was forced to break off, and come down and joyn with them. This Affront he never forgave, looking upon it as a great Diminution of his Character, but wrote a long Letter to *Moawiyah*, aggravating the Matter, and desiring that he might put him in Irons, and send him to him. This last Time *Ziyàd* was forced to take a Journey on purpose from *Basorah* to *Cusab*, upon Information that *Hejer* and the Company had refused to acknowledge his Lieutenant there, and used to throw Dust at him when he was in his Pulpit. This obliged *Ziyàd* to come back to *Cusab*, where, cloathed in a Silk Cassock, and a Vest of Gold Brocade,

cade, he went into the Pulpit himself, and made a severe Speech to the People, telling them, He should make but a very insignificant Figure in his Post if he suffer'd his Authority to be thus set at nought and trampled upon, without making an Example of *Hejer*. In his Oration he frequently, as Occasion served, used these Words, *And it belongs to the Emperor of the Faithful*; at which *Hejer* took up an Handful of Dust and flung at him, with these Words, *God curse thee, thou lyest*: Whereupon *Ziyàd* came down and went to Prayers among the People. Then retiring to the Castle he sent for *Hejer*, who refusing to come, he sent a Party to fetch him, between whom and *Hejer's* Friends there was a little Skirmish with Stones and Cudgels, so that they did not carry him off that Time; but he was taken soon after and sent to *Moawiyah*, attended with a sufficient Number of Witnesses to testify against him, that he had spoken reproachfully of the *Chaliph*, affronted the Emir (*Ziyàd*) and affirmed, that the Government did not belong to any of right, but only to the Family of *Ali*. *Moawiyah* sent some Officers

*Moawiyah I.*  
*An. Heg. 46.*  
*Capit Mart. 13.*  
*A. C. 666.*



Moawiyah I. Officers with Orders to put them to  
 An. Heg. 46. Death, and Authors differ as to the  
 Capit Mart. 13. Circumstance of their being admitted  
 A. C. 666. into his Presence or not. *Gadrah*, a  
 Village on the Back-side of *Damascus*,  
 was the Place appointed for their Exe-  
 cution; and during their Stay there,  
*Moawiyah* advised with his Friends  
 how they should be disposed of. Some  
 were for putting them to Death, o-  
 thers for dispersing them through the  
 several Territories of his vast Domi-  
 nions. *Ziyad* sent him Word, that if  
 he had any Occasion for the *Kingdom*  
 of *Irak*, they must dye. The chief  
 Men of the Court begg'd off six of  
 them. When *Hejer* was come near  
 the Place of Execution, he desired  
 Space to wash himself, which he al-  
 ways punctually observed, after which  
 he said two short Prayers, and rising  
 up, said, If I had been affraid of Death  
 I could have made them longer; but  
 when he saw his Grave digged ready  
 for him, his Winding-Sheet spread  
 out, and the Executioner's Sword  
 drawn, he was observed to tremble.  
 Whereupon, being asked if he did not  
 say that he was not affraid: He asked  
 again, How should it be possible not  
 to

to be moved at such a Prospect? The Executioner bad him stretch out his Neck streight; he answered, he would not be assistant to his own Death. Then his Head was immediately struck off; his Body was washed, and he was buried in his Chains according to his own Directions.

Moawiyah I.  
An. Heg. 46.  
Capit Mail 13.  
A. C. 666.

*Ayesha* had sent a Messenger to intercede for him, who arrived too late. Afterwards when *Moawiyah* went to *Medinah*, he visited *Ayesha*, who said to him from behind the Curtain, *What was become of your Compassion, Moawiyah, when you killed Hejer and his Companions? I lose that, Mother, said he, when I am absent from such Persons as you are.*

About the latter End of the eighth Anno 48, and fortieth Year, *Moawiyah* sent his Son *Yezid* with a powerful Army to besiege *Constantinople*: Our Authors give us no Account of the Particulars of that Siege, but only mention three or four of the most eminent of the *Companions*, whose Zeal, notwithstanding their great Age, prompted them to undergo such Fatigue and Hazard. The Army suffered the Extremity of Hardship in their March; but



Moawiyah I.  
An. Heg. 48.

\* MS. Hunt.  
Num. 495.  
Albochari.

† D'Herbelot.

An. Heg. 50.  
Capit Jan. 28.  
A. C. 670.

MS. Hunt.

but they had a \* Tradition sufficient to encourage them, it being no less than a Plenary Indulgence; *Mahomet* having said, *The Sins of the first Army that takes the City of Cæsar are forgiven.* Here it was that the famous *Abu Jyub* was killed, who had been with *Mahomet* at the Battels of *Beder* and *Ohud*: His Tomb is held in such Veneration, † that to this very Day the Emperors of the *Ottoman* Family go to it to have their Swords girt on, upon their Accession to the Throne.

In the fiftieth Year died *Almogéirah* the Governour of *Cusab*. There had been a great Plague raging there, which made him retire; but upon its ceasing he returned and died of it. He was an active Man, and of very good Parts; he had lost one of his Eyes at the Battel of *Termouk*, though some will have it that it was with looking upon an Eclipse. He was accounted to be of the wrong Party, and one of the chief of them; for thus they reckon; there are five Elders on *Ali's* Side. *Mahomet*, *Ali*, *Phatemah*, *Hasan*, *Hosein*; and their Opposites are, *Abubeker*, *Omar*, *Moawiyah*, *Amrou* and *Mogéirah*.

The

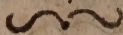
The same Year *Kairwàn*, the Metropolis of that Province which is properly called *Africa*, was built, tho' not finished till the fifty fifth Year. It lies 33 Leagues distant from *Carthage*, towards the *North East*, and 12 from the Sea: The Account they give of it is, that *Moawiyah* having constituted *Okbah* Governour of the Province of *Africa*, he put all those to the Sword that had revolted from *Mahometanism*; for it was their Custom upon the Approach of the *Saracen* Army to make Profession of it, and upon their Departure to return to their old Religion again. The Place of the Governour's Residence before was in *Zeweilah* and *Barca*; wherefore *Okbah* resolving to have a Garrison thereabouts to keep them in Awe, pitched upon *Kairwàn*; and because his March had been interrupted and perplexed by the Woodiness of the Country, which was full of wild Beasts and Serpents; he felled all the Trees round about in that Neighbourhood, and bestowed them in the Building. This City was of great Use to them for keeping the Country in Subjection; and it being remote from the Sea, and bordering upon the Desert,

Moawiyah I.  
An. Heg. 50.  
Capit Jan. 28.  
A. C. 670.

Abulpheda.  
Golius in Al-  
fergak p. 162.  
Ebno'l Athir.



Moawiyah I.  
An. Heg. 50.  
Capit. Jan. 28.  
A C. 670.



render'd them secure from the Invasions of the *Sicilian* and *Roman* Navies; so that afterwards it became a flourishing City, considerable not only for its publick and private Buildings, Riches and the like, but also for the Study of the Sciences and polite Literature.

Abulpheda.

This same Year is remarkable for the Death of one *Rahya*, who was one of the earliest Professors of *Mahometanism*; he was not present at the Battel of *Beder*. *Mahomet* used to say of him, That of all the Men he had ever seen, *Rahya* did most resemble the Angel *Gabriel*. The Year after *Saëd Ben Zend* died; he was the last of those (I think they were ten in all) that had a positive Promise of Paradise.

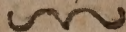
Ebno'l Athir.  
Altabari.

\* It must be in the Year 54, for when there was an Eclipse of the Sun.

\* About this time *Moawiyah*, who kept his constant Residence at *Damascus*, had a Fancy to remove *Mahomet's* Pulpit thither from *Medinah*. He said, That the Walking-Stick and Pulpit of the Apostle of God should not remain in the Hands of the Murderers of *Othman*. Great Search was made for the Walking-Stick, and at last they found it. Then they went, in Obedience to his Commands, to remove the

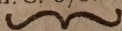
the Pulpit; when immediately, to their great Surprize and Astonishment, the Sun was eclipsed to that Degree that the Stars appeared. This put them all into a great Consternation, for they looked upon it as a manifest Indication of the Divine Displeasure, for their presuming to lay Hands upon the Apostle's Pulpit, in order to remove it from the Place where he had set it himself. This made them desist from their Enterprize, and the *Medinians* were left in the peaceable Possession of this holy Relick; till some Years afterwards, *Abdôlmelik* had a mind to it; but one of the *Medinians* said to him, *For God's Sake do not attempt such a Thing, for Moawiyah did but move it once and the Sun was eclipsed!* He urged besides a Tradition from *Mahomet*, who had said, *Whosoever shall swear upon my Pulpit falsely, Hell shall be his Mansion.* And, added he, will you go and take it away from the *Medinians*, when it is the Decision of their Controversies? Upon this Representation *Abdôlmelik* forbore, and never mention'd it again. After him *Alwâled* in his Pilgrimage made the same Attempt, but when he sent

Moawiyah I.  
An. Heg. 50.  
Capit Jan. 28.  
A. C. 670.





Moawiyah I.  
An. Heg. 50.  
Capit Jan. 28.  
A. C. 670.



for it, his Messenger received this Answer, *Bid your Master fear God, and not expose himself to the Divine Displeasure*; with which Answer *Alwâled* remained very well satisfied. Afterwards when *Solyman* the Son of *Abdôlmélik* came on Pilgrimage that Way, *Amrou*, the Son of *Abdolaziz*, was mentioning these Things to him; *I do not love*, answered *Solyman*, *to hear these Things mentioned either of the Emperor Abdôlmélik, or of Waled, what have we to do with it? We have taken Possession of the World, and it is in our Hands, and we will stand to the Determination of the Musleman Doctors.*

An. Heg. 53.  
Capit Dec. 26.  
A. C. 672.

\* MS. Hunt.  
Num. 495.

And now the famous *Ziyâd's* Time was come. He died of the Plague on the third Day of the Month *Ramadân* in the fifty third Year of the *Heg jrah*, which was his Age. \* A little before he died he wrote a Letter to *Moawiyah*, acquainting him that he had reduced all *Irâk* into perfect Subjection to him from *North* to *South*, and begged of him to give him the Lieutenantcy of *Arabia Petrea*. It is superfluous to add that it was granted, for it was not in *Moawiyah's* Power to deny him any

any Thing, shall I say, or rather that it was his Interest to have him employed every where if possible. † As soon as the *Arabians* heard of it they were under the greatest Concern in the World, for fear he should exercise his Tyranny over them as he had done before upon the poor *Irakians*. Upon the first News of it, the Son of *Amer* rose up and went to the Temple of *Meccha* to deprecate his coming amongst them, \* and the People prayed in Faith. *Ziyad*, struck with the Plague, felt such an intollerable Pain in his Hand that he consulted a *Cadi*, in point of Conscience, whether it were better to cut it off or not. The *Cadi* told him, That he was affraid, if his Time was come, he should go before God without that Hand, which was cut off to avoid the appearing before him; and if it was not come, he would remain lame amongst Men, which would be a ‡ Reproach to his Child; wherefore he was of Opinion, that live or die he had better let it alone; and so left him. However, notwithstanding this grave Decision, *Ziyad*, impatient of the Pain which increased every Moment, was resolved

Moawiyah I.  
An. Heg. 53.  
Capit Dec. 26.  
A. C. 672.

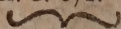
† Ebno'l Athîr.

\* Arab. Wao-  
nâfo Yûminû-  
na.

‡ There is no-  
thing more com-  
mon among the  
Arabians than  
to nick-name  
Children from  
the Imperfections  
of their Parents,  
as to call such an  
one the Son of  
the Lame, or the  
Son of the Blind.



Moawiyah I.  
 An. Heg. 53.  
 Capit Dec. 26.  
 A. C. 672.



to have it cut off; but when he saw the Fire, and the Cauterizing Irons, his Heart failed him. It is said, that he had about him no less than an Hundred and Fifty Physicians, three of which had belonged to *Cosroes* the Son of *Hormuz* King of *Persia*, but it was not in their Power to reverse the sealed Decree, nor the Thing that was determined. He had been *Moawiyah's* Lieutenant over *Irâk* five Years. He was buried near *Cusab*, which he passed by in his Journey towards *Arabia*, in order to take Possession of his new Government there. When *Abdollah*, the Son of *Amer*, heard of his Death, he said, *Go thy Way thou Son of Somyah; this World did not stay with thee, neither hast thou attained to the other.*

Upon *Almogéirah's* Death, *Moawiyah*, who could never do enough for his Brother *Ziyâd*, or rather for himself, added the Lieutenantcy of *Cusab* to all those vast Territories he had entrusted him withal before. He was the first that joyned those two great Trusts of *Basorah* and *Cusab* together. When he came first to *Cusab*, having left *Basorah* to the Care of *Samrah*,

*Samrah*, in his first Speech he told the *Cufians*, That he once had Thoughts of bringing along with him 2000 of his Guards, but recollecting that they were honest Men, he had brought no other Attendance but only his own Family. They threw Dust at him; upon which he sat down and gave private Directions to some of his Dome-sticks to seize the Doors of the Mosque. Then he commanded every Man to seize his next Neighbour without pretending to excuse himself, by saying, he did not know who he was. This done, he placed himself upon a Seat near the Door, and had them brought before him four by four; he made every one of them swear distinctly, It was none of us four that threw Dust. Those that took the Oath he dismissed, they that refused it were bound and laid aside: When he had thus gone through the whole Congregation, there remained thirty, and some say fourscore, that could not take the Oath, whose Hands were all immediately cut off upon the Place.

Not long after he enter'd upon his Government, he issu'd out an Order that every Citizen should leave his Door open all Night, engaging to be

Moawiyah I.  
An. Heg. 53.  
Capit Dec. 26.  
A. C. 672,



Moawiyah I.  
An. Heg. 53.  
Capit Dec. 26.  
A. C. 672.

responsible for all the Damage that every particular Person should receive that way; and it hapning one Night that some Cattle getting into a Shop, had put some Things out of Order; as soon as *Ziyàd* was informed of it, he gave every one leave to have a Hurdle or Rake at his Door; which continu'd in Use ever after, not only in *Basorah*, but in a great many other Towns of *Iràk*, of which he was Governour.

D' Herbelot  
out of Khondemir.

One Night his Archers that were upon the Watch, having met with a Shepherd coming through the Town with his Flock, carried him before *Ziyàd*: The Shepherd excused himself upon the account of his being a Stranger, and ignorant of the Order, which he had caused to be published. *Ziyàd* said to him, I am willing to believe that what thou tellest me is true: But since the Safety of the Inhabitants of this Town depends upon thy Death, it is necessary that thou shouldest die; and instantly commanded his Head to be cut off.

Ebnol Athir.  
MS. Hunt,  
Num. 495.

Now though *Ziyàd* was so strict in seeing his Orders punctually executed, and severe in inflicting exemplary

plary Punishments, yet his Behaviour was gentle in respect of that of *Samrah* his Lieutenant at *Basorah*, who was abhorred by all Men for his Cruelty. *Ziyàd* himself was ashamed of it. For during *Ziyàd*'s six Months absence at *Cusah*, *Samrah* had put to Death no less than eight Thousand Persons at *Basorah*. *Ziyàd* asked him if he was not afraid lest in such a Number he might have put to Death one innocent Man. He answered, that he should be under no concern, if at the same time that he had killed them, he had killed so many more. *Abu Sawàr* said that he killed Seven and Forty of his Men one Morning, every one of which had got the *Alcoran* by Heart.

Once as *Samrah*'s Horse went out, they met with a Countryman, and one of them struck him thro' with his Lance. They went on, and *Samrah* coming up after them, found the poor Man wallowing in his own Blood: Enquiring what was the Matter, he was answered, that the Man meeting the Front of his Horse they had killed him. All that *Samrah* said to it was only repeating this Verse, *When*  
*you*

Moawiyah I.  
An. Heg. 53.  
Capit Dec. 26.  
A. C. 672.



Moawiyah I. *you hear we are mounted beware of our*  
 An. Heg. 53. *Lances.*  
 Capit Dec. 26.  
 A. C. 672.

When Ziyàd came to Cufah he enquired which was the most Religious Man there. They recommended to him one *Abulmogeirah*. He sent for him and told him, that if he would keep within his own Doors, and not go out, he would give him as much Money as he desired; the Religious told him, that if he would give him the Empire of the whole World, he would not omit going out to say his Prayers on the † *Congregation Day*. Well then, says Ziyàd, go to the Congregation, but do not talk about any thing. He said he could not help \* *Encouraging that which is Good, and reproving that which is Evil*. For which Answer Ziyàd commanded him to be Beheaded.

† Yaumo'l  
 Jôm-ah. i. e.  
 Friday.

\* It is a Pre-  
 cept frequently  
 repeated in the  
 Alcoran.

A little before his Death, he gathered the People together, and filled both Mosque, and Street, and Castle with them, in order to impose upon them the Renunciation of *Ali*. Whilst they were full of Vexation and Perplexity waiting for the Event, one of his Servants came out and told them, that they might go about their Bu-  
 siness,

siness, for his Master was not at Leisure. The Plague had just then seized him, and they all looked upon it afterwards as a Providential Deliverance.

Moawiyah I.  
An. Heg. 53.  
Capit Dec. 26.  
A. C. 672.

† A Famous *Persian* Historian reports, that the Letter written by *Ziyâd* to *Moawiyah*, when he asked him for the Lieutenancy of *Arabia*, was expressed in these Terms. “ My left Hand is here Employed in governing the People of *Irâk*: All the mean time my right Hand remains idle. Give it *Arabia* to govern, and it will give you a good account of it.

† Khondemir.  
see D’Herbelot  
in the word  
Ziad.

He adds, with some little Variation from my *Arabick* Author above mentioned, that *Moâwiyah* having granted him this Government, the principal Inhabitants of *Medinah*, who were afraid of his rough and violent Temper, were very much alarmed; and that *Abdollah* the Son of † *Zobeir* who was one of them made this publick Prayer to God, *Allahómma eṣṭaphi yemin ziyâdihî. O God! Satisfy this right Hand, which is idle and superfluous to Ziyâd.* There is in these Words a very elegant Allusion to the Name of *Ziyâd*, which signifies

† My Author  
says *Abdollah*  
the Son of *Amer*.



Moawiyah I. signifies in *Arabick*, *Abundant*, and  
 An. Heg. 53. *Superfluous*. And they say, that im-  
 Capit. Dec. 26. mediately after this Prayer there was  
 A. C. 672 a pestilential Ulcer in one of his  
 Fingers of his right Hand, of which  
 he died a few Days after.

There was afterwards a Dynasty of  
 Princes of his Posterity in *Arabia Fæ-  
 lix*, who Reigned under the Name  
 of the *Children of Ziyâd*.

There were several Persons, both  
 of the Sect of *Ali*, and of the *Kare-  
 gites* or Hereticks that endeavoured  
 to disturb *Ziyâd's* Administration, but  
 these Commotions were soon extin-  
 guished by his excellent Conduct.  
 The Particulars are to be found at large  
 in our Historians, but I have purpose-  
 ly omitted them, because they would  
 only interrupt the Thread of our Hi-  
 story; and contribute nothing either  
 to the Character of any great Man,  
 or the giving light to the Customs and  
 Genius of the People.

This same Fifty third Year *Jabalab*,  
 the Son of *Ayham*, the last King of  
 the Tribe of *Gasan*, who were Chri-  
 stian *Arabs*, and of whom we have  
 given a large account in the former  
 Volume, died.

\* We

\* We now return to *Moawiyah*, who in the Fifty fourth Year deposed *Saëd* from the Government of *Medinah*, and restored *Merwân* the Son of *Hakem* to it again. Then he wrote to *Merwân* to demolish *Saëd's* House, and seize all his Effects that were in *Hejaz*. *Merwan* came to execute the *Caliph's* Command, and brought his Mule along with him to carry away whatsoever he found of most Value. *Saëd* was surprised, and told him he hoped he would not serve him so. *Merwân* answered, it must needs be so: Adding, if *Moawiyah* had commanded you to have pulled down my House, when you were Governor, you would have done it. Upon this *Saëd*, produced a Letter of the *Caliph's* to himself, when he was Governor, commanding him to demolish *Merwan's* House: Which out of Friendship he had ventured to disobey, and by so doing incurred the displeasure of the *Caliph*. *Merwan* was surprised at this, and readily acknowledged the superior Generosity of *Saëd's* Temper. They both easily perceived that this was only a Contrivance of the *Caliph's* to set them at Variance, but it proved

*Moawiyah* I.  
An. Heg. 54.  
*Capit Dec.* 15.  
A. C. 673.

\* *Ebno'l Athir*  
M. S. Hunt.  
Num. 495.



Moawiyah I.  
An. Heg. 54.  
Capit Dec. 15.  
A. C. 673.



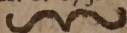
ved the occasion of uniting them in a stricter Friendship. *Merwân* never left interceding with *Moawiyah*, till he desisted from urging the Execution of that unjust Command. *Moawiyah* was himself afterwards ashamed of his ungenerous Dealing, and asked their Pardon.

This Year *Moawiyah* deposed *Samrah*, who was *Ziyâd's* Deputy over *Basorah*. As soon as *Samrah* heard the News he said, *God curse Moawiyah: If I had served God so well as I have served him, he would never have damn'd me to all Eternity.* One of my Authors tells this without any reserve: Another seems to scruple the truth of it.

*Ziyâd* being dead, *Obeidollah* his Son came to pay his Duty to *Moawiyah*, who received him very courteously, and enquired of him concerning the Characters and Behaviour of his Father's Deputies in their respective Provinces. He gave him such a satisfactory Account, that he made him Lieutenant of *Chorasan*, when he was but Five and twenty Years Old. He went to his Charge, and passed over the River as far as the Mountains of *Bocharâ*.

*Bochâra*. There he encounter'd the *Turks*, and having fought them bravely, he put them to such a precipitate Flight, that the *Turkish* Queen had only time to put on one of her Buskins, and left the other behind her to the *Arabians*, who valued it at two Thousand pieces of Gold.

Moawiyah I.  
An. Heg. 54.  
Capit Dec. 15.  
A. C. 673.



*Obeidollah* the Son of *Ziyâd* did not continue long in his Lieutenancy of *Chorasan*, but was removed to *Basorah*; instead of *Abdollah* the Son of *Amrou*, who was there before. The Occasion was this. A leading Man of one of the Tribes of the *Arabs* threw Dust at him, whilst he was Preaching. He followed *Ziyâd's* Example, and commanded his Hand to be cut off. Upon this some of the same Tribe came to *Abdollah* and told him, that if the Emperor of the Faithful should know that he had cut off the Man's Hand for such an Action, he would deal with him, and all that belong'd to him, as he had done by *Hejer* and his Companions. Wherefore, added they, give it us under your hand, that you did it indiscreetly. This he foolishly complied with, imagining to pacify them by doing it, whom

An. Heg. 55.  
Capit Dec. 5.  
A. C. 674.



Moawiyah I.  
An Heg. 55.  
Capit Dec. 5.  
A. C. 674.

M S. Hunt.  
Num. 495.

whom he knew to be sufficiently provoked. They kept the Paper by them for a time, and went with it afterwards to *Moawiyah*, complaining that his Deputy over *Basorah* had cut off their Master's Hand upon an Uncertainty; and desired of him to execute the Law of Retaliation upon him. *Moawiyah* said, they could have no Retaliation against his Deputy; but a Mule† they should have: Which was accordingly paid out of the Treasury. And *Abdollah*, to satisfy them, was deposed from his Lieutenancy, and *Obeidollah* the Son of *Ziyad* substituted in his Room. *Obeidollah* left *Chorasan* to one *Aslam* a worthless Man, who did nothing in the Place that deserves notice. This same Year *Merwan*, the Son of *Hakem*, and Governor of *Medinah*, conducted the Pilgrims to *Meccah*.

An. Heg. 56.  
Capit Nov. 24.  
A. C. 675.  
† Abulpheda.

† The next Year *Moawiyah* made *Saëd*, who was *Othman's* Grandson, Lieutenant of *Chorasan*, who passing over the River *Jibon*, formerly *Oxus*, went to *Samarcand*, (afterwards the Capital of the great *Tamerlane*) and *Sogd*. Having there routed the Idolaters he went to *Tarmud*, which surrendered to him.

Hitherto

Hitherto the Government had been Elective ; but *Moawiyah* designed if possible to secure the Succession in his own Family, and make it Hereditary. For this end he used all the means imaginable to oblige the People to declare his Son *Tezid* his Heir and Successor. He entertained some thoughts of it formerly in the Days of *Almogéirab*. It seems *Almogéirab* had come to *Moawiyah*, to beg leave to resign the Lieutenancy of *Cusab* ; which *Moawiyah* granted him, in consideration of his great Age and Infirmities ; and designed to put *Saëd* the Son of *Aas* into his Place. When *Almogéirab* heard this, he repented himself of what he had done ; and advised *Tezid* to go to his Father, and desire him to nominate him his Heir. Upon his coming with this Advice, *Moawiyah* asked him who bad him do so. He told him *Almogéirab* ; which surprised *Moawiyah*, and he restored him immediately to his Lieutenancy over *Cusab*. However this Proposal wrought upon *Moawiyah's* Thoughts so, that he wrote to *Ziyad* to ask his Advice about it ; who did not approve of it by any means, because he

*Moawiyah* I.  
An. Heg. 56.  
Capit Nov. 24.  
A. C. 675.  
MS. Hunt.



Moawiyah I.  
An. Heg. 56.  
Capit Nov. 24.  
A. C. 675

knew that *Yezid* was a profligate young Fellow, wholly given up to Sporting, Gaming and Drinking. Wherefore he sent an intimate Friend of his to *Damascus*, to divert both the Father and the Son from this Project. This Friend first applied himself to *Yezid*, and satisfied him that it would be much better to desist, at least for the Present: Afterwards he talked with *Moawiyah*; till at last they concluded to lay it aside. Thus it rested so long as *Ziyàd* lived, till now in this Fifty sixth Year, *Moawiyah*, who was always fond of it, from the time it was first mentioned to him, revived it again in good earnest, and wrote circular Letters about it to all the Provinces. The *Syrians* and *Iràkians* came in to it. *Malec*, who was then Governor of *Medinah*, would have had him proclaimed in that City Heir Apparent to his Father: But *Hosein* the Son of *Ali*, *Abdollah* the Son of *Amer*, *Abdorrahman* the Son of *Abubéker* and *Ayesha's* Brother, and *Abdollah* the Son of *Zobéir*, absolutely refused it. Their refusal kept the People back. *Moawiyah*, to encourage the Matter with his Presence, went

went in Person to *Medinah*, with a Thousand Horse. He had a Conference with *Ayesha* about it, and the Result was, that the People in general of the Province of *Hejaz* came in; but those four before mentioned with their Adherents stood it out to the last; though *Moawiyah* blustered in the Mosque, and would have terrified them if he could; they stood their ground resolutely, and let him see by their Answers that they despised his Threats; and though he was vehemently angry, he durst not offer any violence, for they were too considerable, and too Popular to suffer any Compulsion.

Moawiyah I.  
An. Heg. 56.  
Capit. Nov. 24.  
A. C. 675.

After this *Moawiyah* (or *Moawie*) took an opportunity of saying to his Son *Yezid*, "Look you, you see I have made the Way plain before you: There is none that refuses to come in, except only these four. *Hosein* has the *Irakians* in his Interest, who will never let him rest at quiet till they draw him out into the Field: Remember he is your near Relation, and a Man of perfect Merit, wherefore if he comes under your Power let him go."

M S. Hunt.  
Num. 495.



Moawiyah I. " go. *Abdollah* the Son of *Amer* is a  
 An. Heg. 56. " Man wholly given up to Devotion;  
 Capit Nov. 24. " and when nobody else stands out he  
 A. C. 675. " will come in. As for *Abdorrahman*,  
 " he is a Man that is guided wholly by  
 " Example, what he sees other Peo-  
 " ple do, that he does too. He minds  
 " nothing but Women and Play. But  
 " the Man that will attack thee with  
 " the Strength of the Lion, and the  
 " Subtilty of the Fox, is *Abdollah* the  
 " Son of *Zobéir*; if you get him into  
 " your Power, cut him all to Pieces.

An. Heg. 58.

Capit Nov. 2.

A. C. 677.

Abulpheda.

In the Fifty eighth Year died *Ayesha*,  
*Abubeker's* Daughter, who had that  
 Name from her; for *Becr* in *Arabick*  
 signifies a Girl, and *Abu*, Father.  
*Mahomet* marrying his Daughter  
*Ayesha* when she was very Young, his  
 Name was changed into *Abubecr*,  
 that is the Father of the Girl. She  
 survived her Husband *Mahomet* a  
 long time, who died in the Eleventh  
 Year of the *Hegjrab*. She was always  
 treated with the utmost Respect, ex-  
 cept only that time when she expo-  
 sed her self in that Expedition against  
*Ali*. Sometimes she was called *Pro-  
 phetess*, and generally when any one  
 spoke to her, he qualified her with  
 the

the Title of *Mother of the Faithful*. Her Brother *Abdorrahman*, one of those four that stood out against *Yezid's* Inauguration, died this same Year.

Moawiyah I.  
An. Heg. 58.  
Capit Nov. 2.  
A. C. 677.

The next Year died *Abu Hureirah*, that is the *Father of the Cat*; so Nick-named by *Mahomet*, because of his fondness of a Cat, which he always carried about with him. He was call'd so constantly by this Name, that his true Name is not known, nor his Pedigree. He was such a constant Attendant upon *Mahomet*, that there are a great many Traditions go under his Name. So many, that the Multitude of them make People suspect them: Though others receive them all, as of undoubted Authority, without the least Hesitation.

An. Heg. 59.  
Capit Oct. 22.  
A. C. 678.

I find nothing worth remarking between this great Attempt of *Moawiyah*, in changing an elective Monarchy, into an Hereditary one, and his Death. Great it may very justly be called, considering not only the strength of *Ali's* Party, who though kept under for the present, would be sure to fall into any Measures opposite to *Moawiyah* their mortal Enemy; But also that there were several

Anno 60.



Moawiyah I. left of the old *Society* of the Apostle,  
 An. Heg. 60. who expected the Dissolution of  
 Capit. Oct. 12. *Moawiyah*, with no less Impatience  
 A. C. 679. than the Papable Cardinals long for the  
 Possession of the Apostolick Chair. Be-  
 sides that *Yezid's* Character was so ob-  
 noxious, that whatsoever it might seem  
 in his Father's Eyes, his Uncle *Ziyàd*,  
 who had both Capacity and Experi-  
 ence enough to understand Men, and  
 Courage enough to govern them,  
 thought it too Unpopular to be pro-  
 posed to the Provinces. Yet not-  
 withstanding all these Difficulties, *Mo-*  
*awiyah* so managed the Matter, that  
 the Son was more secure of succeed-  
 ing the Father, than could have been  
 supposed, considering the very Attempt  
 was a perfect Imposition and Innova-  
 tion, and there was such a vigorous  
 Opposition to be expected. As soon  
 as it was over, *Yezid* sat and gave  
 Audience to the Ambassadors, who  
 were sent from all the Countries  
 round to proffer their Allegiance,  
 and Congratulate him. Amongst  
 the rest came old *Alabnaph*, who  
 was *Yezid's* Uncle. *Moawiyah*, who  
 was very fond of his Son, bad *Alab-*  
*naph* discourse him; and to give him

MS. Hunt.  
 Num. 495.

a fair Opportunity of trying his Parts, left them some time alone. When

*Alahnapb* came out, *Moawiyah* asked him what he thought of his Nephew.

The old Man very gravely and honestly answered, *If we lye we are afraid of God; and if we speak Truth we are afraid of you. You know best both his Night and his Day: His inside and his outside: His coming in and his going out: And you know best what you design to do: It is our business to hear and obey: Yours to give Counsel to the People.*

*Moawiyah. I.*  
*An. Heg. 60.*  
*Capit Oct. 12.*  
*A. C. 679.*

It was part of the Agreement between *Moawiyah* and *Hasan*, that after *Moawiyah's* Decease, the Government should return to *Hasan*; but he being dead, *Moawiyah's* Thoughts were entirely bent upon his own son *Yezid*; and there either really was in him, or else Paternal Tendernefs made him fancy it, something so Grand and Majestick, and a Capacity so well fitted for the Government of a mighty Empire; that his Father grew every Day more fond of him than other; and though in other Respects, a wise and prudent Man, yet could not help frequently expressing in Conversation the



Moawiyah I.  
An. Heg. 60.  
Capit. Oct. 12.  
A. C. 679.

great Opinion he entertained of his Abilities. It is said, that once in one of his Harangues to the People after this business was over, he said, *O God! If thou knowest that I have settled the Government upon him, because according to the best of my Judgment I think him qualified for it, confirm it to him! But if I have done it out of Affection confirm it not!*

\* Ebno'l Athir.

\* The last Speech he made in Publick, when he perceived himself in a weak Condition, was to this Purpose:  
“ I am like the Corn that is to be  
“ reaped, and I have govern'd you a  
“ long time till we are both weary of  
“ one another; both willing to part.  
“ I am superior to whosoever shall  
“ come after me; as my Predecessors  
“ were superior to me. Whosoever  
“ loves to meet God, God loves to  
“ meet him. O God! I love to meet  
“ thee! do thou love to meet me!”

† MS. Hunt.  
Num. 495.

He had not walked far after this before he was taken very ill. † When he perceived Death approaching, his Son *Yezid* being absent, he called the Captain of his Guards to him, and another faithful Servant, and said to them, Remember me to *Yezid*, and tell

tell him this from me, " Look upon  
 " the *Arabians* as your Root and  
 " Foundation, and whenever they  
 " send you any Ambassadors treat  
 " them with Courtesy and Respect.  
 " Take care of the *Syrians*, for they  
 " are entirely in your Interest, and  
 " you may depend upon them when-  
 " ever you are insulted by your Ene-  
 " mies : But if ever you have Occa-  
 " sion to make Use of them out of  
 " their own Country, as soon as they  
 " have answer'd your Purpose send  
 " them home again ; for they alter  
 " for the worse with being abroad.  
 " Oblige the *Irakians*, though they  
 " were to ask you for a new Deputy  
 " every Day ; you had better in such  
 " a Case part with the dearest Friend  
 " you have in the World, than have  
 " a Hundred Thousand Swords drawn  
 " upon you. I am not in fear for  
 " you of any of the *Coreish* but three,  
 " *Hosein*, *Ben Amer*, and *Abdollah*  
 " the Son of *Zobeir*. (Here he re-  
 " peated the Characters given of them  
 " before) If *Abdollah* appears against  
 " you oppose him ; if he offers you  
 " Peace accept it, and spare the  
 " Blood

Moawiyah I.  
 An. Heg. 60.  
 Capit Oct. 12.  
 A. C. 679.



Moawiyah I. " Blood of your People as much as  
 An. Heg 60. " lies in your Power.  
 Capit. O. 12.

A. C. 679.

Abulpheda.

He reigned nineteen Years, three Months and seven and twenty Days, from the Time that the Government came entirely into his Hands upon *Hasan's* Resignation. There are different Reports concerning his Age; some say 70 Years, and others 75. When he was dead, *Dehac* the Son of *Kais* went into the Mosque, and stept up into the Pulpit with *Moawiyah's* Winding-Sheet in his Hand; where having made an Encomium upon him, and satisfied the People that he was dead, and that that was his Winding-Sheet, he said the Burying Prayers over him. *Yezid* was then absent at a Town called *Hawarin*, belonging to the Territory of *Hems*. They wrote to him and desired his Presence; but he did not come till after his Father was buried, and then went and prayed at his Tomb.

*Moawiyah* embraced the *Mahometan* Religion at the same time with his Father, which was in the *Year of the Victory*. *Mahomet* made him his Secretary, and *Omar* gave him the Lieutenantancy of *Syria* four Years of his Reign.

Reign. *Othman* continu'd him in that Post during the whole Space of his Reign, which was about twelve Years. Four Years more he kept *Syria* in his own Hands by Force, whilst he held up Arms against *Ali*. So that taking all together he had Possession of *Syria*, either as Governour or *Chaliph*, near forty Years.

Moawiyah I.  
An. Heg. 60.  
Capit. Off. 12.  
A. C. 679.

He was of a merciful Disposition, Couragious, of a quick Capacity, thoroughly skilled in the Administration of Government. \* His good Nature prevailed over his Anger, and the Sweetness of his Temper exceeded its Fierceness. He was easy of Access, and very obliging in his Behaviour.

\* The Reader will easily perceive that this manner of Expression is not English but Arabick. as he may observe in abundance of Passages throughout the whole Book.  
† MS. Hunt. Num. 495.

† There is a Tradition that goes under the Name of one *Hasan a Basorian*, of great Authority among the Traditionists. He said, that there were four Things to be objected against *Moawiyah*, every one of which merited his Destruction. 1. That he took the *Chaliphate* upon him by dint of Sword, without having first consulted the People, amongst whom, besides the Companions of the Apostle, there were a great many Persons of Merit and Distinction. 2. His leaving the *Chaliphate*

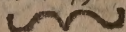


Moawiyah I. *phate* by way of Inheritance to his Son  
 An. Heg. 60. *Yezid*, a Man of a scandalous Chara-  
 Capit. Oñ. 12. cter, a Drunkard, a lover of Musick,  
 A. C. 679. and one that wore Silk. 3. His scan-  
 dalous manner of proceeding in the  
 Business of *Ziyad*, when he owned  
 him for his Brother, notwithstanding  
 the Determination of *Mahomet* with  
 relation to such Matters. 4. His Cru-  
 elty to *Hejer* and his Companions. *Sha-  
 phei* reports, that he put *Abi Rebiyah*  
 in Chains, because there were four of  
 the *Companions* whose Testimony he  
 rejected, viz. *Moawiyah*, *Amrou*, *Al-  
 mogéirah* and *Ziyad*.

Once there came before him a young  
 Man, and repeated a Copy of Verses  
 to him, expressing his present Condi-  
 tion. *Moawiyah* was very well plea-  
 sed with the Verses. The *Arabians*  
 delight in Charity, and to address the  
 severest Tyrant of them all after that  
 manner with something that is fanciful  
 and pungent, is the securest Way in  
 the World either for a Man to gain  
 his Point, or if Necessity requires it,  
 to save his Neck. The young Man's  
 Case was, he had married a fair *Ara-  
 bian* Lass purely for Love, and out of  
 meer Fondness had spent all his Sub-  
 stance,

stance, which was very considerable, upon her. She was charmingly beautiful; and the Governour of *Cusab* cast his wanton Eyes upon her, and ravished her from her Husband's Bosom by Force. He, to whom the Loss of his Substance, though it had been all the World, was nothing in respect of her; pierced to the very Heart, and ready to die with Sorrow and Vexation, made his Application to *Moawiyah*. *Moawiyah* resolved to do him Justice, and sent an Express to the Governour to resign the Woman. The Governour, who had not the most absurd Taste in the World, told the Express, That if the *Chaliph* would be pleased to give him Leave to enjoy her one Twelve-Month, he would be contented to have his Head struck off at the end of it. But the *Chaliph* rigidly insisted upon her being delivered up, and had her brought before him. He was very much surprized at her Beauty, but much more at the Politeness and Elegancy of her Expression. He that had received so many Embassies, and always conversed with the Greatest Men of his Country, never in his Life heard such  
a Tor-

*Moawiyah I.*  
*An, Heg. 60.*  
*Capit Oñ. 12.*  
*A. G. 679.*





Moawiyah I.  
An. Heg. 60.  
Capit. Oct. 12.  
A. C. 679.

a Torrent of Eloquence as flowed from the Mouth of that charming *Arabian*. The *Chaliph* asked her jocosely, Whether she would have him, or the Governour, or her Husband. She answered him in Verse, with the Modesty that became her Sex, and I forbear to translate her Answer, because I despair of coming up to the Spirit of it; but the Sense is, That though what a Person in his eminent Station was able to do for her, was beyond her Merit or Expectation, yet it could not be put into the Balance against everlasting Damnation. She begged of him, if he designed her any Favour, to restore her to her own dear Husband; which he very generously performed, and presented her with a very rich Equipage and plenty of Gold, to repair the shatter'd Circumstances of her Husband, who had spent a good Fortune upon her.

He was always very munificent. He made a Present to *Ayesha* of a Bracelet worth an Hundred Thousand Pieces of Gold, which she accepted. He presented *Hasan* with three Hundred Thousand Pieces, and *Abdollah*, the Son of *Zobeir* with one Hundred Thousand.

Thousand. He used to bid those that came to see him, take any thing they had a mind to. He presented *Hosein* with a Hundred Thousand Pieces, who divided them among ten of his Acquaintance. An Hundred Thousand more he gave to *Abdollah*, the Son of *Jaafar*, who gave them to his Wife at her Request. He presented *Merwân*, the Son of *Hakem*, afterwards *Chaliph*, with an Hundred Thousand Pieces, who divided half of them amongst his Friends. At another time he presented *Hasan* with four Millions.

Moawiyah I.  
An. Heg. 60.  
Capit. O. 12.  
A. C. 679.

\* It happened that *Sapor*, who had seized *Armenia* by Force of Arms, sent an Ambassador, named *Sergius*, to *Moawiyah*, desiring his Assistance against the *Grecian* Emperor; who at the same Time sent one *Andrew* an Eunuch, a great Favourite. *Moawiyah* told them, That they were both equally Enemies, and that he would assist that Side that offer'd him most. There was some Altercation between the two Ambassadors; *Sergius* reproached the Eunuch with the Loss of his Virility; the other in Return called him Sodomite. But after their Audience

\* Abulphera-  
gius.



Moawiyah I. Audience was over, *Andrew* the Eu-  
 An. Heg. 60. nuch was revenged upon his Antago-  
 Capit. Oct. 12. nist; for he gave Directions to the  
 A. 6. 679. Officers upon the Frontiers, who seized him in his Return, castrated him, and dismissed him with his Testicles about his Neck.

Abulpheda.  
 D' Herbelot.

*Moawiyah* was the first *Chaliph* that introduced the *Meksourah* into the Mosque; that is a Place raised above, and separate from the rest; where the *Chaliph*, who was as well chief Pontiff in Religious, as Sovereign in Civil Affairs, began and chanted the Prayers, which are, as one may say, the publick Office of the Muslemans; and it was in the same Place that he made the *Cotbah* to the People, which is a sort of Homily or Preachment;\* and used, before his Time, always to follow the Prayers; but he began with it first, for fear he should forget what he had prepared to say.

\* Abulphera-  
 gius.

† Abulpheda.

† He was the first *Chaliph* that obliged the People to swear Allegiance to his Son: The first that laid Post Houses upon the Roads: The first that made a *Meksourah*; and the first that spoke to the People sitting.

An

An *Arabian* Robber being once condemned to have his Hand cut off, *Moawiyah* pardoned him for the sake of four very ingenious Verses that he made and repeated to him in the Field. They remark, that this was the first Sentence pronounc'd among the Muslemans that was not put in Execution; the *Chaliphs* not having as yet, till *Moawiyah*, taken the Liberty of shewing Favour to those whom the ordinary Judges had condemned.

*Moawiyah* I.  
An. Heg. 60.  
Capit. Off. 12.  
A. C. 679.  
D' Herbelot  
from Rabiala-  
kyar.

*Abulpheda* records this following Account of him, as a remarkable Instance of his Patience and Clemency. *Arwah* the Daughter of *Hareth*, the Son of *Abdolmutaleb* the Son of *Hashem*, came to make him a Visit. She was his Aunt, a very old Woman, and of *Ali's* Branch of the Family: As soon as *Moawiyah* had saluted her, she began to reproach him, O Nephew, said she, you have been very ungrateful, and injurious to your Cousin, who was a Companion (of the Apostle;) and you called your self by a Name that was none of your own; and took Possession of what you had no Right to. And our Family exceeded all Men in Sufferings for this Religion, till God took his Pro-



Moawiyah I.  
An. Heg. 60.  
Capit. Oct. 12.  
A. C. 679.

*phet to reward his Labours, and to ex-  
alt his Station : And then you insulted  
us, and we were amongst you like the  
Children of Israel in the Family of Pha-  
raoh : Though Ali, after the Prophet,  
was as Aaron was to Moses. Am-  
rou, who was then present, had no  
Patience, but took her up and said, Hold  
your Tongue old Woman, and do not  
talk thus like one out of your Wits.  
What, says she, do you prate you Son  
of a Whore, when your Mother was  
the most notorious and cheapest Strum-  
pet in all Meccah ; and when she was  
examined concerning five of the Core-  
ish, she confessed that she had lain  
with them all ; and that you must be-  
long to him whom you resembled most ;  
you proving most like old Aási, he was  
forc'd to father you. Moawiyah only  
said to her, God forgive what is past,  
what would you have ? She answered,  
Two Thousand Pieces to buy an E-  
state for the Poor of our Family ; and  
two Thousand more to marry our  
poor Relations ; and two Thousand  
more for my self to secure me in  
Time of Extremity : Which was all,  
by Moawiyah's Command, paid down  
to her immediately.*

*This*

This *Chaliph* was buried in *Damascus*, where he had established the Seat of the *Chaliphate*: And that City always preserved that Prerogative so long as the *Omniades*, or Descendants of *Moawiyah* reigned there; till the Time of the *Abbasides*, who transferr'd it to *Anbar*, *Haschemiyah* and *Bagdad*. The Inscription of his Seal was, *Every Work hath its Reward*, or as others say, *There is no Strength but in God*.

Moawiyah I.  
An. Heg. 60.  
Capit. Oct. 12.  
A. C. 679.



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*The Second Chaliph of the House  
of Ommiyah, (being the Seventh  
from MAHOMET)*

Y E Z I D,

*The Son of Moawiyah.*

YEZID I. \*

An. Heg. 60.

Capit. Oct. 12.

A. C. 679.

\* MS. Hunt.

Nam. 495.

Abulpheda.

**Y**ezid, the Son of Moawiyah, was inaugurated Chaliph on the New Moon of the Month *Rejeb*, of the sixtieth Year of the *Hegjrah*, which falls in with the Seventh Day of *April*, in the Year of our Lord Six Hundred and Eighty. He was born in the 26th Year of the *Hegjrah*, according to which Account he was 34 (Lunar) Years old when he was saluted Emperor. He was forthwith acknowledged lawful Chaliph in *Syria*, *Mesopotamia*, *Ægypt* and *Persia*, and all the other *Mahometan* Countries, except the Cities of *Meccah* and *Medinah*, and some others of *Chaldea*, that refused to submit

mit themselves to him: And among the Great Ones there were none but *Hosein*, and *Abdollah* the Son of *Zobeir*, that disputed the *Chaliphate* with them to their Death.

YEZID I.  
An. Heg. 60.  
Capit. Oct. 12.  
A. C. 679.

He kept all his Father's Lieutenants and Officers in their Places, without so much as removing one of them. The Governour of *Medinah* was *Waled* the Son of *Otbah*; of *Cusab*, *Nóoman* the Son of *Bashir*; of *Basorah*, *Obeidollah* the Son of *Ziyad*; of *Meccah*, *Abdollah Amrou*. As soon as he came to the Government, he had nothing so much at Heart, as the bringing in those that had opposed his being nominated his Father's Heir and Successor. Concerning this Affair, he wrote a Letter to *Waled* his Governour in *Medinah*, as follows; *In the Name of the most Merciful God. From Yezid Emperor of the Faithful to Waled the Son of Otbah. Moawiyah was one of the Servants of God, who honoured him, and made him Chaliph, and extended his Dominions and established him. He lived his appointed Time, and God took him to his Mercy. He lived beloved, and he died pure and innocent. Farewell. Hold Hosein, and*

M 3                      Abdollah



YEZIDI I. Abdollah the Son of Amer, and Abdol-  
 An. Heg. 53. lah the Son of Zobéir close to the Inau-  
 Capit Oct. 12. guration without any Remission or Re-  
 A. C. 679. laxation. Waled upon the Receipt of  
 this Letter, sent for Merwan the Son  
 of Hakem, and consulted him concern-  
 ing the Contents of it. Merwan was  
 of Opinion, that he should send for  
 them and tender them the Oath, before  
 they were apprised of the Chaliph's  
 Death; and upon their Refusal should  
 strike their Heads off. Either this was  
 not so closely concerted but they re-  
 ceived some private Intelligence; or  
 else they suspected it themselves:  
 Which way soever it was, when Wa-  
 led's Messenger came to them, who  
 found them at the Mosque, they sent  
 him back with this Answer, That they  
 were coming. After a short Delibe-  
 ration, Hosein went to the Gover-  
 nour's House, attended with a suffi-  
 cient Number of his Friends and Do-  
 mesticks, whom he placed about the  
 Door, with Orders to come in if they  
 should hear any Disturbance. The  
 Governour having acquainted him  
 with Moawiyah's Decease, invited him  
 to own his Allegiance to Yezid. He  
 answered, That Men of his Distinction  
 did

did not use to do Things of that Nature in private ; neither did he expect that he would ever have desired it of him ; that he thought it better to stay till all the People were met together, according to the Custom upon such Occasions, and do it unanimously. *Waled* consented : But *Merwan*, who could easily see through this Excuse, (as the Governour did too) said to the Governour, If he does not do it now before he goes away, there will be a great deal of Blood shed between you and him ; wherefore hold him close, and do not let him go out till he hath given his Allegiance, otherwise strike his Head off. *Hosein* leaped out, and having first reproached *Merwan* for his Advice, went to his own House. *Merwan* swore to the Governour, that he was never like to see *Hosein* any more. The Governour told him, he did not trouble himself about it ; adding, that he had every Thing he desired in this World, and that he did not believe that that Man's Balance would be light in the next that should be guilty of the Murder of *Hosein*. It is an Article of the *Mahometan* Faith, that at the last Day there shall be a

M 4                      Balance

YEZIDI I.  
An. Heg. 56.  
Capit Oct. 12.  
A. C. 670.



YEZIDI.  
An. Heg. 60.  
Capit Oct. 12.  
A. C. 679.

Balance supported by the Divine Power, that shall extend to the utmost Limits of Heaven and Earth, in which the most minute Actions of mortal Men shall be weighed; and he whose evil Deeds outweigh his good ones, shall be damned; on the contrary, he whose good Deeds overbalance his evil ones, shall be saved. For this Reason *Waled* said, That his Balance would not be light, (meaning that wherein his evil Deeds were put) that should kill *Hosein*. Then *Waled* sent for *Abdollah* the Son of *Zobéir*, who put him off for the Space of four and twenty Hours; and taking along with him all his Family, and his Brother *Jafar*, departed for *Meccah*. *Waled* sent a Party of Horse to pursue him, but to no Purpose. Whilst *Waled* was thus taken up with *Abdollah*, he had little Time to take Notice of *Hosein*, who whenever he sent for him, put him off with an Excuse, and in the mean time made all the secret Preparation he could to follow *Abdollah*. He left none of all his Family behind him except his Brother *Mahomet Haniffyah*, who before they parted, expressing the most tender Affection and Concern

Concern for him that can be imagined, advised him by no Means to venture himself in any of the Provinces, but to lye close either in the Desarts or the Mountains, till his Friends were gathered together in a considerable Body, and then he might trust himself with them. But if he was resolved to go into any Town, he should prefer *Meccah*; where if he met with the least Appearance of any Thing that disgusted him, he should immediately withdraw and retire to the Mountains: *Hosein* having thanked him heartily for his sincere Advice, made the best of his Way to *Meccah*, where he met with *Abdollah*.

*Yezid*, not well pleased with *Waled's* Remisness, removed him from the Government of *Medinah*, and gave it to *Amrou* the Son of *Saëd*, who was Governor of *Meccah*. He was a very proud Man. He gave *Amer* the Son of *Zobéir* a Commission to March against his Brother *Abdollah*, whom he mortally hated. *Abdollah* engaged him in the Field, routed him, and put him in Prison, where he kept him till he died.

Now

YEZIDI.  
An. Heg. 60.  
Capit Ott. 12.  
A. C. 679.



YEZIDI.

An. Heg. 60.

Capit Oct. 12.

A. C. 679.



Now though *Abdollah* seemed to have Interest sufficient to carry his Point, and had beat down all Opposition before him, and the *Medinians* had openly declared for him, so that his Fame was spread round about the Country: Yet *Hosein's* Glory outshined him, so that he could not tell how to propose any thing that he designed to the People, so long as he was there: Who both upon the account of his near Relation to *Mahomet*, and his own personal Qualifications, was revered above all Men alive. *Moawiyah* so long as he lived, treated him with the utmost Respect: And when *Hasan* had resigned to *Moawiyah*, both he and his Brother *Hosein* used to visit him frequently, and he always received them courteously, and never failed to dismiss them with noble Presents. After *Hasan's* Death, *Hosein* used to send to him often, and paid him a Visit once every Year, and went with his Son *Yezid* in his Expedition against *Constantinople*. *Hosein* was the Hopes of all the *Irakians*; never were People more overjoyed than they were at the Death of *Moawiyah*, whom they

they had all along detested as a Tyrant and Usurper. They thought that now there was a Period put to all their Slavery, and they should be under the gentle Government, of a Man that was sprung of an almost divine Race. The *Cusians* were so impatient, that they sent Message after Message to him, assuring him that if he would but once make his Appearance amongst them, he should not only be secure as to his own Person, but in consideration of the Esteem which they had for his Father *Ali*, and his Family, they would render him their Homages, and acknowledge him for the only lawful and true *Chaliph*. They assured him that there was no manner of difficulty in the Matter; all the Country being entirely devoted to serve him with their Lives and Fortunes. The Messengers they had sent one after another, came to him all together, pressing him with the utmost Vehemency, to what he himself had no Aversion to: Only he thought it the part of a prudent Man to use a little Caution and Circumspection, in an Affair of so great Consequence, and attended with so much hazard.

Where-

YEZIDI.  
An. Heg. 60.  
Capit. Off. 12.  
A. C. 679.



YEZIDI. Wherefore he first sends his Cousin  
 An. Heg. 60. *Muslim* into *Iràk*, to feel the Pulse of  
 Capit. Oct. 12. the People, and see whether or no  
 A.C. 679. they were so unanimously in his In-  
 terest as had been represented. Or-  
 dering him, that if he found it so, he  
 should head a Body of them, and beat  
 down all Opposition if there should  
 be any: Besides he gave him a Letter  
 to the *Cusians* to that purpose. *Mu-  
 slim* left *Meccah*, and passed through  
*Medinah*, from whence he took along  
 with him a couple of Guides, who  
 lead him into a vast Desert, where  
 there was no Road: One of them  
 perished with Thirst, and the other  
 soon after died of the Cholick. This  
 unprosperous Beginning seemed omi-  
 nous to *Muslim*, and discouraged him  
 to that degree, that, having found a  
 Place where there was Water, he  
 would not stir a step further in his  
 Journey, till he had dispatched a Mes-  
 senger to *Hosein* for further Instru-  
 ctions. *Hosein* ordered him to go on  
 to *Cusab* by all means, and act pur-  
 suant to those Directions he had re-  
 ceived before. When he came to  
*Cusab*, he communicated his Business  
 privately to such as he could trust,  
 and

and the Matter was whispered about so dextrously, that they reckoned themselves secure of Eighteen Thousand, before *Tezid's* Deputy *Nómàn* had heard one word of it. *Muslim*, sufficiently satisfied with this Success, did not defer acquainting *Hosein* with it: He wrote to him, and told him, that every thing was made plain and easie for him now; and that nothing was wanting but his Presence. Upon this notice, he set out upon his Journey from *Meccah* to *Cufah*.

*Nómàn* at last received Information of the increasing Interest of *Hosein*, and the forwardness of his Party; he was both surpris'd and concern'd; and made a Speech to the People, wherein he exhorted them to a peaceable Behaviour, and to avoid all manner of Strife and Contention: Assuring them that for his own part he would not be the Aggressor, nor meddle with any Person, unless he was first insulted himself; nor would he take up any Man upon Suspicion: But he swore by that God, besides whom there is no other, that if they revolted from their *Imàm* [*Tezid*] and withdrew their Allegiance, he would

YEZIDI.  
An. Heg. 60.  
Capit. Oct. 12.  
A. C. 679.

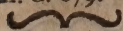


YEZID I.

An Heg. 60.

Capit Oct. 12.

A. C. 679.



would fight as long as he could hold his Sword in his Hand. One that stood by, told him that this was a Matter that required stirring, but that he talked like one of the weak Ones. He answered that *He had rather be one of the weak ones in obedience to God, than one of the strong ones in rebelling against him.* And with those words he came down. News of this was carried to *Tezid*, who sent immediately, and removed *Nómàn* from the Lieutenancy of *Cufah*, and gave it to *Obeidollah* the Son of *Ziyàd*, together with that of *Basorah*, which he had before. This he did at the instance of *Sarchun*, the Son of *Moawiyah*: For before that time he was not affected well towards *Obeidollah*, probably because his Father *Ziyàd* was against his being declared Heir to *Moawiyah*.

Upon this *Obeidollah* went from *Basorah* to *Cufah*. He rode into the Town in the Evening, with a black Turbant on, (which was *Hosein's* Dress) and he could not pass along and salute the Crowd, but he was resaluted by the Title of the Son of the Apostle; they imagining that it had been *Hosein* of whose

whose coming they were in hourly Expectation. But to their no small Grief and Mortification, they were soon undeceived, when some of *Obeidollah's* Retinue said to them; Stand off, it is the *Emir Obeidollah*. He went directly with his Retinue to the Castle (they were but seventeen Horse in all) and began to think of proper Means for the extinguishing this Sedition. For this purpose, he gives three Thousand Pieces for a Show to one of his Domesticks, whose Business it was to pretend, that he came out of *Syria* on purpose to this Inauguration of *Hosein*. *Muslim* had a House in the Town, where he polled great Numbers every Day. *Obeidollah's* Man managed his Business so well, that he easily gained Credit to his Story, and was introduced to *Muslim* who took down his Vote for *Hosein*. And to colour the Matter, he gave some of his Money towards the buying Arms, to one that *Muslim* had singled out for that Office, whose Business it was to receive all the Money that was contributed by the Party for that purpose. He continued among them the space of a few Days, till he had sufficiently informed

YEZIDI.  
An. Heg. 60.  
Capit. O. 12.  
A. C. 679.



YEZID I. informed himself of all their Circum-  
 An. Heg. 60. stances, and then made his Report  
 Capit. Ott. 12. to *Obeidollah*. *Muslim* had changed  
 A. C. 679. his Quarters, which at first he had  
 taken up at *Hani's* House, and re-  
 moved to *Sharik's*, who was one of  
 the grand *Omeras*; *Sharik* was then  
 Sick, and they being informed that  
*Obeidollah* designed him a Visit, con-  
 trived to place *Muslim* in a Corner  
 to kill him. The Signal agreed upon,  
 was when the sick Man should call for  
 Water. Afterwards *Obeidollah* came  
 attended by *Hani* and one Servant.  
 They sat down (except the Servant)  
 and talked with *Sharik* a while, but  
*Muslim* had not Courage enough to  
 stir. The Girl that was bringing the  
 Water, spying *Muslim* standing there  
 was ashamed, and went back with it  
 three times. At last he called out loud,  
 Bring me some Water, though it kills  
 me. This made *Obeidollah's* Man  
 suspect, that there was something  
 more than ordinary in the Matter;  
 so he gave a hint to his Master, who  
 leaped forth immediately. When they  
 were gone, *Hani* and *Sharik* asked  
*Muslim*, why he did not kill him. He  
 answered he had heard a Tradition of  
 the

M S. Hunt.  
 Num. 495.

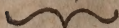
the Apostle who had said, *The Faith is contrary to Murther: Let not a Believer murther a Man unawares.* YEZIDI.  
An. Heg. 60.  
Capit. Oñ. 12.  
A. C. 679.

Wherefore, he said, he durst not kill him in his House. They told him that if he had done it, no body would have concerned themselves to revenge his Death, and they could have secured him in the Possession of the Castle. *Sharik* died three Days after. As for *Hani*, upon *Obeidollah's* commanding the † Registers to be strictly searched, under the severest Penalty, he was found standing upon Record as an old Offender, and one that had opposed *Obeidollah* before. *Obeidollah* remembered him, and sent some of the *Omeras*, who would not let him alone till they brought him along with them to the Castle. When he came there, *Obeidollah* asked him what was become of *Muslim*. He at first pretended to know nothing of him, but being confronted by *Obeidollah's* Servant who had seen *Muslim* at his House, and paid him Money to buy Arms for the Service of *Hosein*, he had nothing else to say for himself, but that *Muslim* intruded himself upon him into his House, and did not come thither

† See Esther  
vi. 1.



YEZIDI.  
An. Heg. 60.  
Capit Off. 12.  
A. C. 672.



by his Invitation. *Obeidollah* commanded him to produce him. He answered, that if he was under his Feet, he would not take them off from him. At this *Obeidollah* gave him such a Blow with his Mace, that he wounded him in the Face, and broke his Nose. *Hani* had like to have seized one of the Swords of the Guards, but was prevented. *Obeidollah* told him he had forfeited his Life, and commanded him to be Imprison'd in a Room in the Castle. The People of his Tribe came flocking about the Castle, imagining that he was Murdered; but the *Kádi* sent one to tell them, that he was detained only to be asked some Questions about *Muslim*, and bad them be at quiet, and go peaceably to their Houses, for though the *Emir* had struck him, it would not affect his Life. *Muslim* having heard this News mounted his Horse, and gave the word ‡ *Ta Mensour Om-*  
 ‡ *O thou that art helped by the People! meaning Hosein.* *met!* Which was the Signal agreed upon among *Hosein's* Party. Four Thousand joined him, and he conducted them towards the Castle under two Colours, the one Red, the other Green. *Obeidollah* was then in the Castle

Castle Prison, discoursing concerning *Hani's* Business, and cautioning them against Sedition. The *Omera's* and chief Men sat under him, when the Watch came and surprised them all, with the News of *Muslim's* Appearance before the Castle. *Obeidollah* sent several Men of Note and Authority among the People, out of the Castle, who rode backwards and forwards dissuading them from hazarding themselves upon such an account: And bad those that were with him, look out of the Castle, and encourage the Loyalists. A Woman called out to *Muslim*, and told him, he might go about his Business, for the People would find him Work enough. They considering that the Event was dubious, began to desert by degrees, till *Muslim* had no more than Thirty Men left with him, so he retired in the Evening and hid himself. Taking the Opportunity of the Twilight, he departed from *Cusfab*, without so much as a Guide left to shew him the Way, or any one to comfort him, or give him Shelter. Night came on, and he was upon the Road alone in the Dark, not

N 2                      knowing

YEZIDI.  
An. Heg. 60.  
Capit. Oct. 12.  
A. C. 679.



YEZID I. knowing one step of the Way, nor  
 An. Heg. 60. whither he was going. At last he  
 Capit Oct. 12. found a House standing alone in the  
 A. C. 670. Field, and knocked at the Door:  
 There came to him an old Woman,  
 one that in the Days of her Youth and  
 Beauty had belonged to a great Man,  
 but afterwards had a Son by another,  
 whom she expected out of the Field.  
*Muslim* asked her for some Water,  
 which when she had given him, and  
 perceived that he made no haste to  
 go away, she told him that it was  
 not convenient for him to stand there at  
 her Door, neither would she allow it.  
 At last he let her understand that it  
 was in her Power to do a thing that  
 she should have no Reason to repent  
 of. She asked him what it was. He  
 told her his Name was *Muslim*, and  
 that the People of the Country had  
 deceived him. She no sooner heard  
 his Name, but she readily let him in,  
 and having conveyed him into the  
 most secret and retired Part of her  
 House, made the best Provision for  
 him she was able. At last her Son  
 came home, and observing his Mo-  
 ther going backwards and forwards  
 very often, would not rest satisfied,  
 till

till she had acquainted him with the occasion of it, which to satisfy his Importunity she did, having first enjoined him Secrecy. But he, having heard that *Obeidollah* had promised a Reward to whosoever should discover *Muslim*, went and informed in the Morning: So that before *Muslim* well knew where he was, he found himself surrounded with Threescore and ten, or Fourscore Horse. He betook him to his Sword, and defended himself bravely, for he beat them thrice out of the House. They pelted him with Stones, and put Fire upon the ends of Canes, and flung at him; then he went out and fought abroad: Till at last overpowered with Numbers, and grievously wounded in a great many Places, particularly both his Lips almost cut to Pieces, he was seized and disarm'd, and bound and mounted upon his own Mule. When he perceived that it was quite out of his Power to help himself, he wept. One of the Men that was present told him, that it did not become a Man that came about such a great Undertaking to weep: He answered, that it was not upon his

YEZIDI.  
An. Heg. 69.  
Capit Off. 12.  
A. C. 670.



Y E Z I D. I.

An. Heg. 60.

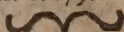
Capit. Oñ. 12.

A. C. 679.

own account, but for the sake of *Ho-*  
*sein* and his Family, who he feared  
 were upon their Journey from *Mec-*  
*cab* to *Cufah*, and as he supposed came  
 out either that very Day, or the Day  
 before. Then turning to *Mohammed*,  
 the Son of *Aláshat*, he begged of  
 him, if it was possible, to send to him  
 in his Name, to intreat him to go  
 back: Which *Mohammed* performed,  
 but the Messenger did not do his part.  
 When *Muslim* came to the Castle Gate,  
 there stood a great many of the  
*Omera's*, some of which he knew, and  
 others knew him, waiting for Ad-  
 mission to *Obeidollah*. He was very  
 desirous to drink a draught of Water,  
 but one of the Men told him he should  
 have no Drink, till he drank the *Ha-*  
*mim*, that is the scalding Liquor  
 which the *Mahometans* feign shall be  
 the Drink of the Damned in Hell.  
*Obeidollah* appearing, *Muslim* did not  
*Salàm* or salute him; which when  
 they wondered at, he said if *Yezid*  
 were there himself, he should not think  
 himself obliged to do it, unless he  
 would give him his Life. *Obeidollah*  
 told him that he had come thither to  
 make a Disturbance, and sow the Seeds  
 of

of Division amongst People that were all unanimous, and all agreed upon the same thing. *Muslim* resolutely answered, It is not so: But the People of this Province know very well, that your Father *Ziyàd* has killed the best of their Men, and shed their Blood, and exercised over them the Tyranny of a *Cosroes* or a *Cæsar*; and we come to govern with Justice, and appeal to the Determination of the Book. *Obeidollah* called him Rogue, and told him he did not use to appeal to the Determination of the Book, when he was tippling Wine at *Medinah*. For the truth of which Accusation, *Muslim* appealed to God. Having leave given him to make his Will, he whispered one of his Friends, and left him seven Hundred Pieces; desiring him to beg his dead Body of *Obeidollah*, and to take care to prevent *Hosein's* advancing any further in his Journey. He was overheard by one that stood by, who told every Word he said to *Obeidollah*. He did not disapprove of any one Article in it, and as for *Hosein* he said, if he would be at quiet no body would meddle with him, but if he was the Aggres-

YEZIDI.  
An. Heg. 60.  
Capit. Oct. 12.  
A. C. 679.



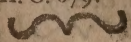


YEZIDI. for, they would not flinch from him.  
 An. Heg. 60. *Muslim* was then carried to the top  
 Capit. Oct. 12. of the Castle and Beheaded. The  
 A. 6. 679. Head was first thrown down to the  
 Bottom, and the Body after it. Then  
*Hani* was brought forth and Behead-  
 ed in the Street. Both the Heads  
 were sent for a Present to *Yezid*,  
 with a Letter specifying their several  
 Circumstances. This was on the  
 Eighth Day of the Month *Dulhagjab* in  
 the Sixtieth Year of the *Hegjab*.

The earnest and repeated Sollicita-  
 tions of the *Cusians* made *Hosein* re-  
 solve to accept their Invitation, and  
 go directly to *Cusab*. They had sent  
 him in a Poll of an Hundred and  
 forty Thousand: Which together with  
 their Letters he bundled up, and  
 carried along with him. The wisest  
 of his Friends looked upon it as a  
 degree of Madness in him, to embark  
 himself in such a desperate Under-  
 taking. At least they said, that if he  
 was resolved to go, it was his Destiny  
 that precipitated him. *Abdollah* the  
 Son of *Abbas* told him, that there  
 was a Report spread of his intended  
 Journey to *Cusab*, and desired to know  
 what he meant by it. *Hosein* told  
 him,

him, that if it pleased God, he was resolved upon it. The Son of *Abbas* answered, that indeed if the *Cusians* had taken Arms, killed their *Emir* [*Obeidollah*] and taken the whole Country into their own Hands, and then invited him to come and take the Government upon him, there would be something in it, and he should advise him to go: But that so long as they were under the Command of their *Emir*, whose Forces were dispersed throughout all those Territories for the Security of the Country, they had in effect at best only invited him to a War; and that he had no Security that they would not oppose him, and that they who had been the forwardest in appearing in his Interest, might not in the end prove his greatest Enemies. *Hosein* said he would leave the Event to God. After this *Abdollah* the Son of *Zobeir* came to make him a Visit, and enquire into his Design. Among other Discourse he said, I do not see any Reason why we should leave every thing to the disposal of these Men, when we are the Sons of the *Mohagerins* or Refugees, and have a better

YEZIDI.  
An. Heg. 60.  
Capit. O. 12.  
A. C. 679.





YEZIDI.  
An. Heg. 60.  
Capit Oct. 12.  
A. C. 679.



ter Right and Claim to the Govern-  
ment than they. *Hosein* told him that  
the chief of the Nobility had written  
to him, and that his Sect (the *Shij*)  
were all ready to stand up for him to  
a Man. To which the Son of *Zobéir*  
answered, that if he had such a Sect  
to stand up for him, he would not  
omit the Opportunity. *Hosein* easi-  
ly saw through his Meaning; for  
*Abdollah*, who was a Man of a rest-  
less aspiring Temper, knew very well  
that all his own Pretensions would be  
in vain, so long as *Hosein* was alive,  
but if any thing should befall him, the  
way to the *Caliphate* would be made  
clear for himself; which *Hosein* took  
notice of as soon as he was gone.  
*Abdollah* the Son of *Abbàs* was still  
very uneasy; and resolved to leave  
no means unattempted to dissuade him  
from his Undertaking. He came to  
him again, and represented to him  
the fickle Temper of the *Irakians*, and  
intreated him to stay at least till they  
had got rid of their Enemy the *Emir*,  
and then either go to them, or else into  
that part of *Hejaz*, where there were  
Places of Strength: That he should  
keep himself retir'd, and write circu-  
lar

lar Letters to all his Friends, till they had formed a Body, and were capable of appearing for him to some Advantage; that then he hoped Things would succeed according to his Desire. *Hosein* told him, he knew that he advised him as a Friend. At least, added the Son of *Abbàs*, if you be resolved to go, do not take your Wives and Children along with you, for, by God, I fear your Case will be like *Othman's*, who was murder'd whilst his Wives and Children stood looking on: Besides, you have rejoiced the Heart of *Abdollah* the Son of *Zobéir*, in leaving him behind you in *Hejaz*: And by that God, besides whom there is no other, if I knew that my taking you by the Hair of the Head, till they came in and parted us, would be a Means to detain you at *Meccah*, I would do it. Then he left him, and meeting with *Abdollah* the Son of *Zobéir*, he told him, he had no Reason to be sad, and immediately repeated *Ta lekà ming kobéiratin, &c.*

Wherein the *Arabian* Poet elegantly addresses himself to the Lark, and bids her, whilst the Field and Season favour'd her, enjoy her self, and sing,  
and

YEZIDI.  
An. Heg. 60.  
Capit Nov. 12.  
A. C. 679.



YEZIDI and delight in her young Ones, and  
 An. Heg. 60. whatsoever else would entertain her;  
 Capit. Oit. 12. but let her assure her self she should  
 A. C. 677. not escape the Nets of the Fowler.

MS. Laud.

Num. 161.

No Advice taking Place with *Hosein*, though *Abdollah* the Son of *Abbas* had sat up with him all Night to no Purpose, he set out from *Meccah* with a competent Retinue on the 8th Day of the Month *Dulbagjah*, being the very same Day on which his Cousin *Muslim* was killed at *Cusab*, (though some say the Day before) concerning whom he had received no other Intelligence than what he had sent him, that all Things went well. The *Emir Obeidollah* was very well apprised of *Hosein's* Approach; who when he came as far as *Afsberaph* met with a Body of a Thousand Horse, under the Command of *Harro* the Son of *Yezid*, of the Tribe of *Temimah*, a Man no way disaffected to *Hosein's* Interest. *Hosein's* Men had been for Water at the River, and drawn a great deal for their Horses, which he did not make use of for himself alone, but order'd them to water the Horses of his Enemies. At Noon he commanded the People to be called together, according

ing to the Custom of the *Mahometans*, and came out to them with nothing but his Vest, his Girdle and his Shoes, and alledged the Invitation of the *Cufians* as the Reason of his undertaking that Expedition. Then he asked *Harro*, if he would pray amongst his Men, who answered, that after him he would. They parted that Night and went every Man to his Tent, and the next Day *Hosein* made a Speech to them, wherein he asserted his Title, and exhorted them to submit to him, and oppose all that stood against him, who pretended to usurp Authority over the People wrongfully. *Harro* told him, That he did not know who had writ to him, nor what it was; and upon *Hosein's* producing the Letter, *Harro* said, after he had read a little of it, We are none of those that had any Hand in writing it, and we are commanded as soon as we meet you to bring you directly to *Cufah* into the Presence of *Obeidollah* the Son of *Ziyad*. *Hosein* told him, That he would sooner die than submit to that, and gave the Word of Command to his Men to ride; but *Harro* wheeled about and intercepted them; which provoked

YEZIDI  
An. Heg. 60.  
Capit. Oñ. 12.  
A. C. 679.



YEZID I.  
An. Heg. 60.  
Capit. Oct. 12.  
A. C. 679.

\* Arab.  
Thacolátka  
Ommoka.

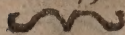
provoked *Hosein* to say, \* May your Mother be childless of you! (a common Curse amongst the *Arabians*.) What do you mean? *Harro* answered If any Man but your self had said so much to me, I would have had Satisfaction, but I have no room to mention your Mother without the greatest Respect. Then speaking to his Men they retreated, and he told *Hosein*, That he had no Commission to fight with him, but was commanded not to part with him till he had conducted him to *Cusab*. But he bad him chuse any Road that did not go directly to *Cusab*, or back again to *Medinah*; and do you, says he, write to *Yezid* or *Obeidollah*, and I will write to *Obeidollah*, perhaps it may please God I may meet with something that may bring me off, without my being exposed to any Extremity upon your Account. *Hosein* upon this turned a little out of the Way that leads to *Adib* and *Kadisia*, and *Harro* told him, that it was his Opinion, that if he would be the Aggressor and first set upon the *Cusians*, he might gain his Point; but if he suffer'd himself to be attacked he would perish. *Hosein* ask'd him, if he thought

thought to terrify him with Death. When they came to *Adib* they met with four Horsemen, who turned out of the Way to come up to *Hosein*. *Alharro* would have rode between them and *Hosein*, but he would not permit it. *Thirmah* was their Guide, whom as soon as they came up *Hosein* asked what News; *Thirmah* answered, All the Nobility are against you to a Man; as for the rest their Hearts are with you, but to morrow their Swords will be drawn against you. *Hosein* asked him, if he could tell any Tidings of his Messenger *Kais* (one that he had sent before him to prepare the Way) *Thirmah* said, As for your Messenger *Kais* he was brought before *Obeidollah*, who commanded him to curse you and your Father *Ali*; instead of which he stood up and prayed for you and your Father, and cursed *Obeidollah* and his Father *Ziyad*, and persuaded the People to come into your Assistance, and gave them Notice of your coming. For which *Obeidollah* commanded him to be thrown down headlong from the Top of the Castle. At this News *Hosein* wept, and repeated this Verse of the *Alcoran*, *There are some of them*  
*who*

YEZIDI.  
 An. Heg. 60.  
 Capit. Oñ. 12.  
 A. C. 679.



YEZID I. *who are already dead, and some of*  
 An. Heg. 60. *them stay in Expectation and have not*  
 Capit Oct. 12. *changed. He then added, O God!*  
 A. C. 679.



*let their Mansions be in Paradise,*  
*and gather us and them together, in*  
*the fixed resting Place of thy Mercy,*  
*and the delights of thy Reward. Then*  
*says Thirmàb to him, " I do not*  
*" think these People that are along*  
*" with you a sufficient Match for*  
*" those that are against you. How*  
*" is it possible, when all the Plains*  
*" of Cusab are full of Horse and*  
*" Foot ready to meet you. I beg*  
*" of you, for God's sake if it be*  
*" possible, do not go a spans breadth*  
*" nearer to them ; but if you please,*  
*" I will conduct you to our impreg-*  
*" nable Mountain Aja, in which God*  
*" hath secured us from the Kings*  
*" of Gasan and Hamyar, and from*  
*" † Ndoman the Son of Almundir,*  
*" and from both the Black and the*  
*" Red. And if any Calamity befalls*  
*" us, you may retire thither, and*  
*" then send to the Tribe of Tay, and*  
*" stay among us as long as you please ;*  
*" for I believe there will be no less*  
*" than Ten Thousand of that Tribe*  
*" with their Swords ready at your*  
*" Service,*

† Concerning  
 him see Socra-  
 tes Hist. Eccle-  
 siast. Lib. VII.  
 Cap. 18.

Service, and by God, nobody shall ever get at us. *Hosein* said, God reward thee; but still persisted in his Resolution of going forwards, and *Thirmah* took his Leave.

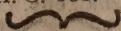
YEZIDI.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.

When Night came on, he order'd his Men to provide as much Water as they should have Occasion for, and continu'd his March in the Night. As he went on he nodded a little, and waking on a sudden, said, *We belong to God, and to him we return.* I saw a Horseman, who said, *Men travel by Night, and the Destinies travel by Night towards them.* This I know to be a Message of our Deaths. In the Morning after the Prayers were over he mended his Pace, and taking the Left Hand Road came to *Nineve*, (not the Ancient, but another Town of the same Name) and as he rode, with his Bow upon his Shoulders, there came up a Person who saluted *Alhárrro*, but took no Notice of him. He delivered a Letter to *Alhárrro*, containing Orders from *Obeidollab*, to lead *Hosein* and his Men into a Place where there was neither Town nor Fortification, till his Messengers and Forces should come up. This was on

MS. Laud.  
Num. 161. A.



YEZID I.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.



*Friday* the second Day of the Month *Moharram*, in the sixty first Year of the *Hegjrah*, that is on the first Day of *October*, in the Year of our Lord Six Hundred and Eighty.

The Day after *Amer* the Son of *Sa-éd* came up with four Thousand Men, which *Obeidollab* had order'd to *Deilam*. They had pitched their Tents without the Walls of *Cufah*, and when the heard of *Hosein's* coming, *Obeidollab* commanded *Amer* to defer his intended March to *Deilam*, and go against *Hosein*. *Amer* begg'd his Pardon, and when *Obeidollab* threatned him upon his Refusal, he desired Time to consider of it: Every one that he advised withal dissuaded him from it; insomuch that his Nephew said to him, Beware that you do not go against *Hosein*, and rebel against your Lord, and cut off Mercy from you; By God, you had better be deprived of the Dominion of the whole World, than meet your Lord with the Blood of *Hosein* upon you. He seemed to acquiesce and be over-ruled, but upon *Obeidollab's* renewing his Threats, he marched against him, and met him in the Place above-mentioned, and sent to enquire

enquire of him what brought him thither. *Hosein* answered, that the *Cusians* had wrote to him, but since they had rejected him he was willing to return to *Meccah*. *Amer* was glad to hear it, and said, he hoped in God he should be excused from fighting against him. Then *Amer* wrote concerning it to *Obeidollah*, who sent him this Answer, "Get between him and the Water, as he did by *Othman* the innocent and righteous, the injured Emperor of the Faithful, and propose to him and his Companions to acknowledge their Submission to the Government of the Emperor of the Faithful, *Yezid*; when they have done that we shall consider of further Measures." From that Time *Amer's* Men began to hinder *Hosein's* from getting any Water. The Name of the Place where they intercepted him was called *Kerbela*. As soon as *Hosein* heard it, he said, *Kerb* and *bala*, that is, *Trouble* and *Affliction*. At last *Hosein* proposed a Conference with *Amer* between the two Armies; they came each of them attended by twenty Horse, who kept their due Distance whilst they discoursed.

YEZID I.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.



YEZID I.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.

fed. The Contents of their Conference were, (according to *Abulpeda* and some others) that *Hosein* proposed that he might be admitted to one of these three Conditions; Either that he might go to *Yezid*, or else have Leave to return back to *Arabia*, or else be placed in some Garrison where he might fight against the *Turks*. *Amer* wrote Word of this to *Obeidollah*, who seemed at first to look upon it as a reasonable Proposal; till *Shamer* stood up and swore, that he ought to be admitted to no Terms till he had surrender'd himself, adding, that he had been informed of a long Conference between him and *Amer*. This changed *Obeidollah's* Mind quite. There is a Tradition from one that attended *Hosein* all the Way from *Meccah*, and overheard this Conference, which says, that *Hosein* did not ask of him either to be sent to *Yezid*, or to be put into any of the Garrisons, but only either that he might have Leave to return to the Place from whence he came or else have his Liberty to go where he would about the Country, till he should see which way the Inclinations of the People would turn.

*Obeidollah*

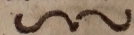
*Obeidollah*, who was resolved not to venture *Hosein* too near *Cufah* for fear of an Insurrection, sent *Shamer* to *Amer* with Orders, that if *Hosein* and his Men would surrender themselves, they should be received; if not, that he should first propose to *Amer* to fall upon them and kill them, and trample them under their Horse's Feet; and upon his Refusal to strike his Head off, and command the Forces himself. *Obeidollah* gave a Letter of Protection and Security to four of *Ali's* Sons, *Abbas* (whom he had by *Obeidollah's* Aunt) *Abdollah*, *Jaafar* and *Othman*, which they refused to accept, saying, That the Security of God was better than that of the Son of \* *Somyah*. *Obeidollah* had sent a chiding Letter to *Amer* because of his Remissness, which made him undertake to fight against *Hosein* himself when *Shamer* proposed it to him, without knowing that his Refusal was to cost him his Head. *Amer* drew up his Forces in the Evening, on the ninth of the Month *Moharram*, and came up to *Hasan's* Tent, who was sitting in his Door just after Evening Prayer. He and his Brother *Abbas* desired of them to give him Time till

YEZIDI:  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.

\* Though *Obeidollah* was not the Son of *Somyah*, but her Grandson; and it is frequently so used in the Old Testament.



YEZID I.  
An. Heg. 61.  
Capit. Sept. 30.  
A. C. 680.



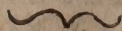
the next Morning, and he would answer them to any thing they desired of him. This was granted, and one of *Amer's* Men said that if a *Deilamite* (a Nation which they mortally hated) had asked such a small Request, it ought not to have been refused. At their first advancing he was leaning upon his Sword and nodding. His Sister came and waked him, and as he lifted up his Head, he said, I saw the Prophet in my Dream, who said Thou shalt rest with us. Then she struck her Face, and said, Woe be to us; he answered, Sister you have no reason to complain: God have Mercy upon you, hold your peace. In the Night she came sighing to him again, and said, *Alas* for the Desolation of my Family! I wish I had died Yesterday, rather than have lived till to Day; my Mother *Phatemah* is dead, and my Father *Ali*, and my Brother *Hasan*! *Alas* for the Destruction that is past, and the Dregs of it that remain behind. *Hosein* looked upon her and said, Sister, do not let the Devil take away your Temper. Then beating her Face, and tearing open her Bosom, she fell down in a Swoon. *Hosein*

YEZID I.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.

*sein* having recovered her with a little cold Water said, "Sister put your Trust  
" in God, and depend upon the Com-  
" fort that comes from him; and know  
" that the People of the Earth shall die,  
" and the People of the Heaven  
" shall not remain; and every thing  
" shall perish, but the Presence of  
" God who created all Things by  
" his Power, and shall make them  
" return, and they shall return to  
" him alone. My Father was better  
" than I, and my Mother was better  
" than I, and my Brother was better  
" than I; and I, and they, and every  
" *Musleman* has an Example in the  
" Apostle of God. Then charging  
her not to use any such Behavi-  
our after his Death, he took her by  
the Hand, and led her into her  
Tent. He told his Friends, that  
these Men wanted no body but him,  
and desired them to shift for them-  
selves, and get away if possible to their  
respective Habitations; but *Alabbas*  
told him, they would not, and said,  
God forbid we should ever see the  
time wherein we should survive you.  
Then he commanded his Men to  
cord the Tents close together, and



YEZID I. put the Ropes through one another,  
 An. Heg. 61. that the Enemy might not get between  
 Capit Sept. 30. them. They made a Lane of their  
 A. C. 682.



Tents, and *Hosein* in the Night ordered a Trench to be digged at one End of it, into which they threw a good quantity of Wood and Cane, which they set on Fire, to prevent their being surrounded; so that they could be attacked only in the Front. They spent all that Night in hearty Prayer and Supplication, whilst all the while the Horse of the Enemies Guard were riding round about them. The next Morning both sides prepared themselves for Battel; and *Hosein* put his small Forces, which amounted to no more than Two and thirty Horse, and Forty Foot, into good Order. *Amer* having drawn up his Men, and delivered the Flag to one of his Servants, came very near. In the mean time *Hosein* went into a Tent, and having first washed and anointed, he perfumed himself with the larger sort of Musk: Several of the great Men did the like: One of them asking what was the meaning of it, another answered, Alas! there is nothing between us and the black-eyed Girls, but

but only that these People come down upon us, and kill us. Then *Hosein* mounted his Horse, and took the *Alcoran* and laid it before him, and coming up to the People invited them to the Performance of their Duty; adding, *O God thou art my Confidence in every Trouble, and my Hope in all Adversity!* He set his Son *Ali* on Horse-back, the eldest of that Name, for there were two of them, but he was very sick. Then he cried out, hearken to the Advice that I am going to give you; at which they all gave Attention with profound Silence. Then having first praised God, he said, “ O  
 “ Men ! if you will hearken to me and  
 “ do me Justice, it will be better for  
 “ you, and you will find no Handle  
 “ of doing any thing against me : But  
 “ if you will not hearken to me, \* *bring* \* Alcoran, C. x.  
 “ *all that are concerned with you toge-* V. 72.  
 “ *ther that your Matter be clear, and*  
 “ *then make Report of it to me without*  
 “ *Delay : † My Protector is God, who* † vi. 194.  
 “ *sent down the Book, (i. e. the Alco-*  
 “ *ran) and he will be the Protector of*  
 “ *the Righteous.*

As soon as he utter'd these last Words,  
 his Sisters and Daughters lift up their  
 Voices



YEZIDI. Voices in Weeping; at which *Hosein*  
 An. Heg. 61. said, God reward the Son of *Abbàs*;  
 Capit Sept. 30. meaning, because he had advised him  
 A. C. 680. to leave the Women behind him. Then  
 he sent his Brother *Alabbàs* and his Son  
*Ali* to keep them quiet. He next re-  
 minded them of his Excellency, the  
 Nobility of his Birth, the Greatness of  
 his Power, and his High Descent, and  
 said, “ Consider with your selves whe-  
 “ ther or no such a Man as I am is not  
 “ better for you : I who am the Son  
 “ of your Prophet’s Daughter, besides  
 “ whom there is no other upon the  
 “ Face of the Earth : *Ali* was my  
 “ Father ; *Jaafar* and *Hamzah*, the  
 “ chief of the Martyrs, were both my  
 “ Uncles ; and the Apostle of God,  
 “ upon whom be Peace, said both of  
 “ me and my Brother, that we were  
 “ the chief of the Youth of Pa-  
 “ radise ! If you will believe me what  
 “ I say is true, for by God, I ne-  
 “ ver told a Lye in Earnest since I  
 “ had my Understanding, for God  
 “ hates a Lye. If you do not believe  
 “ me, ask the Companions of the A-  
 “ postle of God [*here he named them*]  
 “ and they will tell you the same.  
 Let me go back to what I have. They  
 ask’d

asked him what hinder'd him from being ruled by the rest of his Relations. He answered, God forbid that I should set my Hand to the Resignation of my Right after a slavish manner. *I have recourse to God from every Tyrant that doth not believe in the Day of Account.*

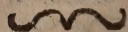
Just upon this a Party of about thirty Horse wheel'd about, and came up to *Hosein*, who expected nothing less than to be attack'd by them. *Harro* that had met with *Hosein* first was at the head of them. He came to testify his Repentance, and proffer his Service to *Hosein*, declaring that if he had once thought it would ever have come to that Extremity, he would never have intercepted him, but have gone with him directly to *Yezid*; and to make the best amends for his Mistake, that his present Circumstances would admit of, was resolved to die with him. *Hosein* accepted his Repentance. And *Harro* stood forth and called to the People (to *Amer* in particular) "Alas for you! Will you not accept those three Articles, which the Son of the Apostle's Daughter offers you?" *Amer* told him, that if it lay in his Power

YEZID I.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.

MS. Laud.  
Num. 161. 4.  
MS. Hunt.  
Num. 495.



YEZIDI.  
An. Heg. 61.  
Capit. Sept. 30.  
A. C. 680.



Power he would, but *Obeidollah* was against it, and had been chiding and reproaching the *Cusians*, for expressing the least Inclination to hearken to them. Then said *Harro*, “ Alas for you! You invited him till he came, and then deceived him; and this did not satisfy you, but you are come out to fight against him! Nay you have hindred him, and his Wives, and his Family, from the Water of *Euphrates*, where Jews, and Christians and Sabians drink, and Hogs and Dogs sport themselves, and he is like a Prisoner in your Hands, uncapable of doing himself either good or hurt. Then *Amer* said to the Slave, to whom he had given the Flag, Bring up the Colours. As soon as they came up to the front of the Troops, *Shamer* shot an Arrow, and said, Bear Witness that I shot the first Arrow. The Battle thus begun, they exchanged Arrows apace on both sides. Two of *Amer*’s Men went out, and offered themselves to single Combat, their Names were *Taser* and *Salem*; *Abdollah* the Son of *Amer*, having first asked leave of *Hosein*, answered them, and killed

killed *Taser* first, and *Salem* next, though *Salem* had first cut off all the Fingers of his left Hand. The next that offered himself, came up close to *Hosein*, and said to him, *Hosein* you are just at Hell. To whom *Hosein* replied; By no means, alas for thee, I go to a merciful Lord, full of Forgiveness, easy to be obey'd, but you are more worthy of Hell. As he turned about, his Horse ran away with him, and he fell off: His left Foot hung in the Stirrop, and as he passed by one of *Hosein's* Men lopped off his right Leg. His Horse continuing his Speed, his Head was all the way dashed against the Stones, till he died. There were several single Combats fought, in all which *Hosein's* Men were Superior, because they fought like Men that were resolved to die. This made some of the leading Men advise *Amer* not to expose his Men any longer to the hazard of single Combats. Then *Amrou* the Son of *Hejage*, who commanded the right Wing, gave an Onset with these Words in his Mouth, Fight against those who separate from the Religion, and from the *Imàm* [*Yezid*] and from the Congre-

YEZIDI.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.



YEZIDI Congregation. Alas ! said *Hosein*,  
 An. Heg. 61. what do you encourage your Men  
 Capit. Sept. 30. against us, are we the Men that sepa-  
 A. C. 680. rate from the Religion, and you those  
 that keep to it? When your Souls are  
 separated from your Bodies, you  
 will know which of us deserve Hell  
 Fire most. In this Attack *Muslim*  
 the Son of *Ausâjab* was killed, he was  
 the first that died on *Hosein*'s side, and  
*Hosein* went and commiserated him  
 at his last Gasp. *Hobeib* said to him,  
 having first told him that he was near  
 Paradise, If I was not sure that I should  
 soon follow you, I would fulfil your  
 Will whatsoever it was: To whom  
*Muslim* answered in a very low Voice,  
 this is my Will (pointing to *Hosein*)  
 that you die for him.

Then *Shamer* gave an Onset with  
 the left Wing with such Violence,  
 that they came very near to *Hosein*,  
 but *Hosein*'s Horse repulsed them  
 bravely; so that they sent to *Amer*  
 for some Archers, who ordered them  
 about Five Hundred. As soon as  
 they came up, they let fly their Ar-  
 rows so thick amongst *Hosein*'s Horse,  
 that they were all immediately redu-  
 ced to Foot. *Harro* perceiving his  
 Horse

Horse wounded, leaped off from him with his Sword in his Hand, as eager as a Lion.

YEZIDI:  
An. Heg. 61.  
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A. C. 680.

*Amer* perceiving that they were inaccessible every where, but in the Front, commanded his Men to pull down the Tents; but that not succeeding, for *Hosein's* Men killed those that went about it, *Shamer*, God confound him, called for Fire to burn *Hosein's* Tent (having first struck his Javelin into it) with all that were in it. The Women shriek'd and ran out of it. How, said *Hosein*, what wouldst thou burn my Family? God burn thee in Hell-Fire. One of the great Men came to *Shamer*, and represented to him how scandalous, and how unbecoming a Soldier it was to scare the Women: He began to be ashamed of it, and was thinking of retreating, when some of *Hosein's* Men attack'd him, and drove him off the Ground with the loss of some of his Men. It was now Noon, and *Hosein* bad some of his Friends speak to them to forbear, till he had said the Prayers proper for that time of Day. One of the *Cufians* said, They will not be heard; *Habib* answer'd, Alas for you, shall  
your



YEZIDI.

An. Heg. 61.

Capit Sept. 30.

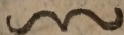
A. 6. 680.

your Prayers be heard, and not the Prayers of the Apostle's Family, upon whom be Peace! *Habib* fought with great Courage till he was killed. Then *Hosein* said the Noon Prayers amongst the poor Remainder of his shatter'd Company, and to the rest of the Office he added the *Prayer of Fear*, never used but in Cases of Extremity. During the time of the Fight he said several Prayers, in one of which there is this pathetical Expression, *Let not the Dews of Heaven distil upon them, and withhold thou from them the Blessings of the Earth, for they first invited me and then deceived me.* After the Prayers were over the Fight was renewed with great Vehemency on both Sides, till they came up close to *Hosein*, but his Friends protected him: One of them killed ten besides those he wounded; at last he was taken, both his Arms being broken, and *Shamer* struck off his Head. *Hosein's* Party were now almost all cut off, and his eldest Son *Ali* was first wounded with a Lance, and afterwards cut in Pieces. The rest were most of them singled out by the Archers and shot. *Hosein* staid a long time and no body came to him,

him, but he turned back again, for hardly any of them could find in his Heart to kill him. At last one came and struck him with a Sword upon the Head and wounded him, so that his Head-Piece was full of Blood, which he took off and flung away, saying, that he had neither eat nor drank out of it, and bound up his Head in his Turbant. Quite tired out, he sat down at the Door of his Tent, and took his little Son *Abdollah* upon his Lap, who was presently killed with an Arrow. *Hosein* took his Hand full of the Child's Blood, and throwing it towards Heaven, said, *O Lord! If thou with-holdest help from us from Heaven, give it to those that are better, and take Vengeance upon the wicked.* At last he grew extremely thirsty, and whilst he was drinking, he was shot in the Mouth with an Arrow. He then lift up his Hands to Heaven, which were both full of Blood, and prayed very earnestly. Then *Shamer* encouraged some of the stoutest of his Men to surround him: At the same time a little Nephew of his, a beautiful Child, with Jewels in his Ears, came to embrace

VOL. II. P him,

YEZIDI.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.





YEZID I. him, and had his Hand cut off with a  
 An. Heg. 61. Sword: To whom *Hosein* said, *Thy*  
 Capit Sept. 30. *Reward, Child, is with God, thou shalt*  
 A. C. 680. *go to thy pious Forefathers.* Then  
 they surrounded him, and he threw  
 himself into the middle of them, charging  
 sometimes on the Right, and  
 sometimes on the Left, and which  
 way soever he turned himself, they  
 flew off as so many Deer from before a  
 Lyon. His Sister *Zeinab*, the Daughter  
 of *Phatemah*, came out and said, I wish  
 the Heaven would fall upon the Earth;  
 then turning to *Amer*, she asked him  
 if he could stand by and see *Hosein*  
 killed: Whereupon the Tears trickled  
 down his Beard, and he turn'd his  
 Face away from her. No body offer-  
 ed to meddle with him, till *Shamer*  
 set them on again, with Reproaches  
 and Curses, one of them, for fear of  
*Shamer*, threw a Lance at him, but  
 made it fall short, because he would  
 not hurt him. At last one wounded  
 him upon the Hand, a second upon  
 the Neck, whilst a third thrust him thro-  
 rough with a Spear. When he was  
 dead, they cut his Head off. When  
 he was searched there were found up-  
 on him Three and thirty Wounds,  
 and

and Four and thirty Bruises. *Shamer* YEZID. I.  
intended to have killed *Ali* the young- An. Heg. 61.  
est Son of *Hosein*, that was after- Capit. Sept. 30.  
wards called *Zein Alabedin*, i.e. *The* A. C. 680.  
*Ornament of the Religious*, who was  
very Young and very sick, but one of  
his Companions dissuaded him from it.  
They took *Hosein's* Spear, and the  
rest of his Spoil, and divided all his  
Riches, and his Furniture, even so far  
as to take away the Womens richest  
Cloaths: And though *Amer* forbad  
their going near the Women, and had  
given exprefs Command, that who-  
soever had taken any thing from them,  
should return it again; yet they were  
never the better, for there was no-  
thing restored that they had lost. *Ho-* M S. Laud.  
*sein's* 72 Men were killed (Seventeen Num. 161. A.  
of which were descended from *Phate-* M S. Hunt.,  
*mab*) and on the other side, there Num. 495.  
were Eighty eight killed, besides the  
Wounded. Then they rode their  
Horses over *Hosein's* Body backwards  
and forwards so often, that they tram-  
pled it into the very Ground. *Haula*,  
who had his Head, went away Post with  
it to *Obeidollah*; but finding the Castle  
shut, he carried it home to his own  
House, and told his Wife, that he had  
brought

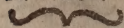


YE ZID I.

An. Heg. 61.

Capit. Sept. 30.

A. C. 680.



brought her the Rarity of the World.

The Woman was in a Rage, and said,

Other Men make Presents of Gold and

Silver, and you have brought the Head

of the Son of the Apostle's Daughter :

By God, the same Bed shall never

hold us two any more ; and immedi-

ately leaped out of Bed from him

and ran away. He procured another

of his Countrywomen to supply her

Place, who reported afterwards that

she was not able to sleep all that Night,

because of a Light which she saw

streaming up towards Heaven from

the Place where *Hosein's* Head lay,

and white Birds continually hover-

ing about it. *Haula* the next Morn-ing carried the Head to *Obeidollah*,

who treated it reproachfully, and struck

it over the Mouth with his Stick ; up-

on which *Zeid* the Son of *Arkom*

said to him, Take away this Stick,

for I swear by him, besides whom

there is no other God, I have seen the

Lips of the Apostle of God (upon

whom be Peace) upon these Lips. *Obei-**dollah* angrily told him, that if he was

not an old Man, and out of his Wits,

he would strike his Head off.

*Zeinab*, *Ali's* Sister, put on her

worst Cloaths, and, attended by some

of

of her Maids, went and sat down in the Castle. *Obeidollah* asked thrice who she was, before any one told him: As soon as he knew her, he said, Praise be to God, who hath brought you to Shame, and hath killed you, and proved your Stories to be Lyes: She answered, Praise be to God, who hath honoured us with *Mahomet* (upon whom be God's Peace) and hath purified us, and not [*dealt with us*] as you say, for [*none but*] the Wicked is brought to shame, and the lye is given [*to none but*] to the Evil one. He replied, Do not you see, how God hath dealt with your Family? She answered, Death was decreed for them, and they are gone to their resting Place; God shall bring both you and them together, to plead your several Causes before him. This put him into a Rage, but one of his Friends bad him remember that she was a Woman, and not take any thing amiss that she said. *Obeidollah* told her, that God had given his Soul full Satisfaction over their Chief [*Hosein*] and their whole rebellious Family. *Zeinab* answered, you have destroyed all my Men, and

YEZIDI.  
An. Heg. 61.  
Capit. Sept. 30.  
A. C. 680.



YEZID I. my Family, and cut off my Branch,  
 An. Heg. 61. and tore up my Root : If that be  
 Capit Sept. 39. Satisfaction to your Soul, you have  
 A. C. 680, it. He swore she was a Woman of  
 Courage, adding that her Father was  
 a Poet, and a Man of Courage. She  
 answered, that Courage was no Ingre-  
 dient in a Woman's Character, but  
 she knew how to speak. Then look-  
 ing upon *Ali, Hosein's* Son, he com-  
 manded him to be searched, for he  
 said, he believed he was arrived at  
 Man's Estate: Being informed that  
 he was, he commanded him to be  
 Beheaded. Here *Zeinab* all in Tears  
 embraced her Nephew, and asked  
*Obeidollah*, if he had not yet drunk  
 deep enough of the Blood of their Fa-  
 mily; and intreated him, if he was re-  
 solved to kill the Lad, to give her  
 leave to die along with him. Young  
*Ali* begg'd of him, for the sake of the  
 near Relation that there was between  
 him and the Women, that he would  
 not send them away without so much  
 as one Man to attend them in their  
 Journey. *Obeidollah* pausing a while,  
 and looking sometimes upon her, and  
 sometimes upon the People, was asto-  
 nished at her Tendernefs, and swore he  
 believed

believed she was in good Earnest, and had rather die with him, than survive him. At last he dismissed him, and bad him go along with the Women; which they looked upon as a very providential Deliverance, and said that *Obeidollah* would have killed *Ali*, but God diverted him from it.

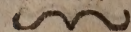
YEZIDI.  
An. Heg. 61.  
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*Obeidollah* went from the Castle to the great Mosque, and going up into the Pulpit, said, *Praise be to God, who hath manifestly shewn the Truth, and those that are in the Possession of it; and hath assisted Yezid the Governor of the Faithful, and his Party; and killed the Lyar, the Son of the Lyar Hosein, the Son of Ali and his Party.* This provoked *Ali's* Party to the last Degree; several of them rose up in great Indignation, and among the rest, there was one who was Blind of both his Eyes, which he had lost in two several Battels, and used to continue in the Mosque, praying for Morning to Night. He hearing *Ziyad's* Speech, he cried out. *O Son of Merjanah!* (that was his Mother's Name *the Lyar, the Son of the Lyar, are you and your Father, and he that* \* *gave you your Commission,*

\* That is Yezid and Moawiyah.



YEZIDI.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.

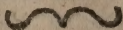


*and his Father. O Son of Merjanah! you kill the Sons of the Prophets, and speak the Words of honest Men.* Every Man, even of his own Party, blamed him for his Rashness, fearing that he had not only brought Destruction upon himself, but upon them too. He was seized by *Obeidollah's* Order, but upon his crying out he was rescued by his Party, there being about Seven Hundred of them at that time in Town; but notwithstanding his Escape for the present, he was killed soon after, and hung upon a Gibbet on the Heath for an Example.

*Hosein's* Head was first set up in *Cusab*, afterwards carried about the Streets, and then sent to *Yezid* at *Damascus*, along with the Women and young *Ali*. When *Obeidollah's* Express came to *Yezid*, and wished him Joy of his Success, and the Death of *Hosein*, *Yezid* wept and said, I should have been very well pleased without the Death of *Hosein*: God curse the Son of *Somyah*; if I had had him in my Power, I would have forgiven him: God loved *Hosein*, but did not suffer him to attain to any thing. *Ali* travelled

velled with a Chain about his Neck; *Shamer* and *Mehphar* conducted them with a Body of Men, but *Ali* would not vouchsafe to speak one Word to them all the Way. 'Tis said, that whilst they were upon the Road, *Yezid* advised with his Courtiers how he should dispose of them: One of them said, Never bring up the Whelp of a Cur; kill *Ali* the Son of *Hosein*, and extinguish the whole Generation of them: At which *Yezid* held his Peace. Another of a milder Temper said, O *Emperor of the Faithful*, do with them as the *Apostle of God* would do if he were to see them in this their Condition. This moved him to Compassion. When he saw *Hosein's* Head he said, O *Hosein*, if I had had thee in my Power I would not have killed thee! Then sitting down he called in the chief of the *Syrian* Nobility, and order'd *Hosein's* Wives and Children to be brought before him; but he was very angry when he saw the Women appear in such a mean Condition, and said, God curse the Son of *Somyah*, surely if he had ever been related to these Women he could never have treated them after this scandalous manner. Then turning

YEZIDI  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.



YEZIDI  
A. C. 680.

YEZIDI  
A. C. 680.



YEZIDI.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.

† Alcoran. c.  
lviii. 22.

‡ Alcoran. c.  
xliii. 29.

\* She used that  
word, to express  
her Contempt of  
him; and gave  
him the Lye  
for demanding  
what was im-  
practicable.

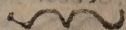
ing to *Ali*, he said, This was your Father, who set at nought my Right, and jostled me out of my Government, and God hath disposed of him as you see. Whom *Ali* briskly answered with this Verse in the *Alcoran*, † *There is no Calamity befalls you, either in the Earth, or in your own selves, but it was in a Book before we created it.* *Yezid*, turning to his Son *Caled*, bad him answer him; but *Caled* was Young and Ignorant and had nothing to say. Then said *Yezid*, ‡ *What Calamity hath befallen you, is what your own Hands have drawn upon you, and he pardoneth a great many.* One of the *Syrians* would have begged *Phatemah*, *Ali's* Daughter; she was but a little Girl, and could not tell but it might be so, and in a great Fright laid hold upon her Sister *Zeinab's* Cloaths, who knew very well that it was contrary to the Law, to force any one out of their own Sect, and said \* *He lies: By God, though I die, it neither is in your Power nor his.* At which *Yezid* was angry, and told her, that it was in his Power, and he would do it if he pleased. She told him it was not in his Power to

to force them out of their own Religion; at which he started up in a Passion and said, Is this the Language that you come before me withal? it was your Father and your Brother that went out from the Religion: Then said she, you, and your Father and Grandfather were all in the Right! This provoked him to say *Thou lyeest, thou Enemy of God.* How, said *Zeynab*, you the Governour of the Faithful, and reproach us unjustly, and make an ill use of your Power! At which he blushed and held his peace. The *Syrian* petitioning again for *Phatemah*, *Yezid* cursed him, and bad him be quiet. He then ordered them to be Conducted to the hot Bath, and sent them Cloaths and all Provisions necessary for their Refreshment after the Fatigue of their tedious Journey. He entertained the Women with all possible Respect in his Palace; and *Moarwiyah's* Wives came, and kept them Company the space of three Days, mourning for *Hosein*. So long as they staid, he never walked abroad but he took *Ali* and *Amrou*, *Hosein's* two Sons, along with him! Once he asked *Amrou*, who was very little, whether

YEZID. I.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.



YEZID I. whether he would fight with his Son  
 An. Heg. 61. *Caled*; *Amrou* immediately answered,  
 Capit Sept. 30. Give me a Knife, and give him one.  
 A. C. 679.



An Enemy to the Family of *Ali*, a Court Flatterer, said upon this, Depend upon it always, that one Serpent is the Parent of another.

After they had taken a competent Time for their Refreshment, and were resolved upon their Journey to *Medinah*, *Yezid* sent for his Wives and Children to take their leaves, and commanded *Ndoman*, the Son of *Bashir*, to accommodate them with all necessary Provisions, and send them Home with a safe Convoy. When he dismissed them he said to *Ali*, “ God curse  
 “ the Son of *Merjànah*; if your Fa-  
 “ ther had fallen into my Hands,  
 “ I would have granted him any  
 “ Condition he would have desi-  
 “ red, and done whatsoever lay in  
 “ my Power to have saved him from  
 “ Death, though it had been with the  
 “ loss of some of my own Children.  
 “ But God hath decreed what you see:  
 “ Write to me: Whatsoever you de-  
 “ sire shall be done for you.

The Person to whose Care *Yezid* had committed them, behaved him-  
 self

self so civilly and respectfully to them all the Way, (for they travelled in the Night as well as in the Day, and he was very vigilant over them) that

YEZIDI.  
An. Heg. 61.  
Capit. Sept. 30.  
A. C. 680.

*Phatemah* said to her Sister *Zeinab*;

Sister, this *Syrian* hath behaved himself so kindly to us, do not you think we ought to make him a Present? Alas!

said *Zeinab*, we have nothing to present him withal but our Jewels: Then,

said the Girl, let us give him them:

She consented, and they took off their Bracelets and sent them to him with

an Apology, begging of him to accept of them as a Token of their Respect

for his Courtesy: He modestly refused them with this generous Answer,

“ *If what I have done had been only*

“ *with regard to this World, a less*

“ *Price than your Jewels had been*

“ *a sufficient Reward; but what I did*

“ *was for God's Sake, and upon the*

“ *account of your Relation to the Pro-*

“ *phet, God's Peace be upon him.*”

When they came to *Medinah* there was

such Lamentation made between them

and the rest of the Family of *Hashem*,

as is not to be expressed.

There are different Reports con-

cerning *Hosein's* Head: Some say it

was

Abulpheda.



YEZID I. was sent to *Medinah*, and buried by his Mother ; others, that it was buried at *Damascus*, in a Place call'd the

An. Heg. 61.  
Capit. Sept. 30.  
A. C. 680.

Garden-Gate, from whence it was removed to *Ascalon*; and afterwards by the *Chaliphs* of *Ægypt*, to *Grand Cairo*, where they interred it and erected a Monument over it, which they called the \* *Sepluchre* of *Hosein the Martyr*. † These *Ægyptian Chaliphs*, who called themselves *Phatemites*, and had Possession of *Ægypt* from before the Year 400, till after the Year 660, pretend that *Hosein's* Head came into *Ægypt* after the five Hundredth Year of the *Hegjrah*; but the *Imàms* of the Learned say, That there is no Foundation for that Story of theirs, but that they only intended by it to make their Pretence to the Nobility of their Extraction pass more current, since they called themselves *Phatemites*, as being descended from *Mahomet's* Daughter *Phatemah*.

\* Méshed Hosein.  
† MS. Hunt. Num. 495.

‡ Adhadedoulat. † Some pretend to shew his Burying Place near the River of *Kerbela*; others say that there are no Footsteps of it remaining. || The first Sultan of the Race of the *Bovides* built a sumptuous Monument there, which is visited

|| D' Herbelot in Motawakkel.

sited to this very Day with great Devotion by the *Persians*: This Sultan called his Edifice by the Name of *Kunbud Faiz*, which signifies in the *Persian* Language, the *Magnificent Dome*; but they now commonly call it in *Arabick* *Mesjed Hosein*, The Sepulchre of *Hosein the Martyr*.

YEZIDI.  
An Heg. 61.  
Capit. Sept. 30.  
A. C. 680.

The *Chaliph Almotawakkel*, who began to reign in the Year 232, persecuted the Memory of *Ali* and his Family to that Degree, that he caused *Hosein's* Sepulchre (called by the *Persians*, The Holy, Sublime and Pure Place) to be quite razed and destroyed, and to obliterate entirely the least Remainder of it, was resolved to draw a Canal of Water over it; however he was frustrated in his Attempt, for the Water would never come near the Tomb, but kept its Distance out of Respect; from whence that Water was called *Hair*, which signifies *astonished* and *respectful*, a Name which hath since passed to the Sepulchre it self, upon the Account of such a Miracle. † But there is one *Naïm*, who used to be angry with any one that pretended to know the Place of his Burial.

† MS. Hunt.  
Num. 495.

† The



YEZIDI.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.

† D' Herbelot.

† The two Titles which they generally give *Hosein* in *Persia* are, that of *Shahid*, the Martyr, or that of *Séyyid*, the Lord; and by the Word *Alseidâni*, which signifies the two Lords, without adding any thing more, they always understand the two eldest Sons of *Ali*, who were *Hasan* and *Hosein*.

They report, that amongst other Acts of Piety which *Hosein* practised, he used every twenty four Hours to make a Thousand Adorations or Prostrations before God; and that at the Age of five and fifty Years he had gone five and twenty Pilgrimages on Foot; whereas a good Musleman is not obliged to go above once in his whole Life.

\* The Title is  
Resâlat phi bi-  
yâni'l mehab-  
bat.

*Tezdi*, in a Treatise concerning\* the Divine Love, relates, that *Hosein* having one Day asked his Father *Ali* if he loved him, and *Ali* having answered, that he loved him tenderly; *Hosein* asked him once more if he loved God, and *Ali* having also answered that Question affirmatively, *Hosein* said to him, Two Loves can never meet in the same Heart, neither hath God given a Man two Hearts. At these Words *Ali*'s Heart was moved, and they say he wept.

*Hosein*

*Hosein* touched with his Father's Tears, resumed the Discourse, and said to him, to comfort him; If you had your Choice between the Sin of Infidelity towards God, or my Death, what would you do? *Ali* answered, I would sooner deliver you up to Death than abandon my Faith: Then you may know by this Mark, replied *Hosein*, that the Love you have for me is only a natural Tendernefs, and that which you bear towards God is a true Love.

YEZIDI.  
An. Heg. 61.  
Capit Oct. 30.  
A. C. 680.

He was killed on the † tenth Day of the Month *Moharram*, in the Year of the *Hegjrah* 61. This Date is so celebrated amongst the *Persians*, that to this very Day they call it *the Day of Hosein*, *Taum Hosein*, *Rûz Hosein*. The Memory of, and mourning for this Death, are still annually celebrated among them; and it is this Anniversary Weeping and extravagant Lamentation that still keeps up the Aversion of this Nation to all the Muslemans that are not in the same Sentiments with themselves; so that it causes for that Time an implacable Hatred between the Successors of the Family of *Ommiyah* and *Abbàs*, and all those that

† October 19.  
A. C. 680.  
Tho' the English Reader must not suppose that they keep the ninth of our October, but the tenth of Moharram, according as it falls, because theirs is the Lunar Year.



YEZID I. do not look upon *Abubeker*, *Omar* and  
 An. Heg. 61. *Othman* to have been Usurpers, and  
 Capit Sept. 30. *Ali* the only Rightful and Lawful Suc-  
 A. C. 680. cessor of *Mahomet*.

‡ MS. Hunt.  
 Num. 495.

‡ My *Anonymous* Author is very se-  
 vere upon the Sect of *Ali*, both upon  
 the Account of the many Fables they  
 have invented concerning *Hosein*, and  
 their superstitious Observation of the  
 Day of his Death. Let us hear him  
 in his own Words, “ The Sect of *Ali*,  
 “ says he, have forged a Multitude  
 “ of abominable Lyes upon this Occa-  
 “ sion ; they say that the Sun was e-  
 “ clipsed upon this Day, so that the  
 “ Stars appeared at Noon Day ; that  
 “ you could not take up a Stone but  
 “ there was Blood under it ; that the  
 “ Sides of the Heavens were turned  
 “ red, and when the Sun arose the  
 “ Beams of it looked like Blood ; that  
 “ the Heavens looked like clotted  
 “ Blood ; that the Stars strook one a-  
 “ gainst the other ; that the Heavens  
 “ rained red Blood, and that before  
 “ this Day there was no Redness in  
 “ the Heavens ; that when *Hosein’s*  
 “ Head was brought into the Palace,  
 “ the Walls dropt with Blood ; that  
 “ the Earth was darkned for the Space  
 “ of

“ of three Days ; that no body could  
 “ touch any Saffron or \* Juniper all  
 “ that Day but it burnt his Fingers :  
 “ That there was never a Stone taken  
 “ up in *Jerusalem* but there was clot-  
 “ ted Blood under it ; and that when  
 “ one of *Hosein's* Camels that was kil-  
 “ led was boiled, the Flesh of it was  
 “ as bitter as *Coloquintida* ; besides in-  
 “ numerable other Lyes without any  
 “ manner of Foundation : But this is  
 “ true, that they that had a Hand in  
 “ his Death dwindled away and came  
 “ to nothing ; but soon fell sick, and  
 “ most of them died mad. In the Time  
 “ of the Government of the Family  
 “ of the *Bowides*, they used to keep  
 “ this Day as a Solemn Fast, and  
 “ throw Dust and Ashes about the  
 “ Streets of *Bagdad*, and cloath them-  
 “ selves with black Sack-cloth, and  
 “ express the highest Degree of Sor-  
 “ row and Lamentation : A great ma-  
 “ ny of them would drink no Water,  
 “ in Conformity to *Hosein*, who was  
 “ killed when he was thirsty ; all  
 “ which are abominable Inventions  
 “ and vile Practices contrived on pur-  
 “ pose to cast an Aspersions upon the  
 “ Government of the House of Om-  
 “ *miyah*,

YEZID I.  
 An. Heg. 61.  
 Capit. O. 30.  
 A. C. 680.  
 \* Arab. Wars.



YEZIDI.  
An. Heg. 61.  
Capit Sept. 30<sup>th</sup>  
A. C. 680.

“ *miyah*, because he was killed in their  
“ Time. Now they that killed him,  
“ urge against him, that he came  
“ to depose a Person that was set over  
“ them by the Consent of the People,  
“ and to make a Division amongst  
“ them, which was first begun by *Mu-*  
“ *slim*; but some of the Doctors cau-  
“ tion against this with the utmost In-  
“ dignation, as a pernicious and dan-  
“ gerous way of arguing: They de-  
“ termine thus; If a certain Number  
“ did interpret [*the Law*] against him  
“ and kill him, they had nothing to  
“ do to kill him, but it was their Du-  
“ ty to have accorded to him one of  
“ his three Proposals; and if a Party  
“ of insolent Fellows find fault with a  
“ whole People and rise against its  
“ Prophet (upon whom be God’s Peace)  
“ the Matter is not to be [*determined*]  
“ according to their Practice and Ex-  
“ ample, but according to the Ma-  
“ jority of the Nation both Ancient  
“ and Modern: Those that were con-  
“ cern’d in *Hosein*’s Death, were only  
“ a small Handful of *Cusians*, (God  
“ confound them) and the greatest  
“ Part of them had written to him,  
“ and brought him into their pernici-  
ous

MS. Hunt.  
Num. 495.

“ous Counfels and Designs; neither  
 “did all that Army [*that went against*  
 “*him*] approve of that which fell out,  
 “nor did *Tezid* the Son of *Moaw-  
 “yah*, the Governour of the Faithful,  
 “at that Time approve of his Death,  
 “(though God knows) nor had any  
 “Aversion to him: What appears most  
 “probable is, that if he had had him  
 “in his Power before he was killed,  
 “he would have spared his Life ac-  
 “cording to his Father’s Direction, as  
 “he said he would himself.

“Now every Musleman ought to  
 “be concerned at this Accident of  
 “his Death, (God accept him) for  
 “he was one of the Lords of the  
 “Muslemans, and one of the learned  
 “Men of the Society, and the Daugh-  
 “ter’s Son of the Apostle of God,  
 “who was the most excellent of his  
 “Daughters, and he was devout, cou-  
 “ragious and munificent; yet not-  
 “withstanding all this, what these  
 “People do in making an outward  
 “Show of Sorrow, which perhaps is  
 “the Case of most of them, is not at  
 “all becoming. His Father was a  
 “better Man than him, yet they do  
 “not keep the Day upon which he

YEZIDI.  
 An. Heg. 61.  
 Capit Sept. 30.  
 A. C. 680.



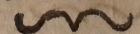
YEZID I. " was murdered, as they do that of  
 An. Heg. 61. " *Hosein*; and *Ali* was killed as  
 Capit Sept. 30. " he went out to Morning Prayer,  
 A. C. 680. " on the seventeenth of the Month  
 " *Ramadan* in the fortieth Year:  
 " And *Othman* the Son of *Affan*  
 " was a better Man than *Ali*, ac-  
 " cording to those that follow the  
 \*What the Jews " Tradition and the \* Church; and  
 call *יהו* E- " he was killed after he had been be-  
 dah, the " sieged in his own House, in the hot  
 Greeks *Ἰωάννης*, and " Days of the Month *Du'lbagjah*, in  
 we in English " the thirty sixth Year; and he was  
 Church, the A- " cut from one jugular Vein to the o-  
 rabians call *je-* " ther, and yet the People never kept  
*māah*, and " his Day: And so in like manner *O-*  
 mean the very " *mar* the Son of *Alchitāb* was a bet-  
 viz. The Con- " ter Man than *Othman*, he was kil-  
 gregation of the " led as he was saying the Prayers in  
 Faithful united " in the *Imām's* Desk and was read-  
 under their law- " ing the *Alcoran*, and his Day was  
 ful *Imām*, or, " never kept; and *Abubecr* was a bet-  
 Head. And they " ter Man than he, but the Day of his  
 denominate as " Death was never observed: And  
 we do, those that " the Apostle of God, upon whom be  
 separate from " Peace, who is absolute Lord of all  
 them, according " the Sons of Men, both in this World  
 to their particu- " and that which is to come; God  
 lar Tenets or O- " took him to himself even as the Pro-  
 pinions. " phets before him died; yet the  
 " Musle-

“ Muslemans never made such a Stir  
 “ about the Observation of the Day  
 “ of his Death as a solemn Day, as  
 “ these Fools do about the Day in  
 “ which *Hosein* was killed.’ Thus far  
 my Author in his own Words.

† This same Year *Tezid* made *Sal-* † MS. Laud.  
*lem*, the Son of *Ziyad*, Lieutenant of *Num. 161. A.*  
*Sejestan* and *Chorasàn*, when he came  
 Ambassador to him; he was then 24  
 Years of Age; as soon as he came to  
 his Charge he gathered together a se-  
 lect Number of Forces, and the best  
 Horses that could be found, in order  
 to make an Invasion upon the *Turks*.  
 He carried his Wife along with him,  
 (the first *Arabian* Woman that ever  
 passed over that River) who was  
 brought to Bed of a Son in that part  
 of the Country which is called the  
*Sogd* of *Samarcand*, being the neigh-  
 bouring Plains and Villages that lye  
 round about that City, from whence  
 he was afterwards Sirnamed *Sogdi*,  
 that is the *Sogdian*: When she lay in  
 she sent to the Duke of *Sogd*’s Lady  
 to borrow her Jewels; she sent her her  
 Golden Crown that was full of them,  
 which she had not the good Manners  
 to restore again, but carried it along



YEZID I.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.



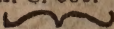
with her upon the Return of the *Ara-  
bians*. *Salem* sent *Mohalleb* to *Chowa-  
rezm*, the chief City of the *Turks*,  
who were willing to purchase Peace  
at any Rate ; he assessed them and  
their Cattle at so much a Head, that  
the Sum arose to fifty Millions : *Salem*  
having taken out of it what he thought  
fit, sent the rest to *Yezid*. He then  
marched forwards towards *Samarcan*,  
the Inhabitants whereof made their  
Peace with a vast Sum of Mony. This  
same Year, in the beginning of the  
Month *Du'lbagjah*, *Yezid* made *Wa-  
led* the Son of *Otbah* Governour of  
*Medinah*, who headed the People on  
Pilgrimage to *Meccah* both this and  
the following Year. *Basorah* and *Cu-  
fab* were still in the Hands of *Obei-  
dollah*.

*Hosein* being removed, *Abdollah* the  
Son of *Zobeir*, who had never submit-  
ted to *Yezid*'s Government, began now  
to declare publicly against him, and  
deposed him at *Medinah*. The Inhabi-  
tants of *Meccah* and *Medinah*, perceiv-  
ing that *Yezid* did all that lay in his  
power to suppress the House of *Ali*,  
rebelled against him, and proclaim'd  
*Abdollah* for their *Caliph*. As soon as  
he

he had taken their Suffrages, to strengthen his Interest by Popularity, he made long Speeches to the People, wherein he aggravated all the Circumstances of *Hosein's* Death to the last degree, and represented the *Irakians* in general, and the *Cusians* in particular, as the most perfidious Villains upon the face of the Earth: How they had invited him first, and basely betray'd him afterwards: What a scandalous Proposal they had offered a Person of his Dignity, either of surrend'ring himself into the Hands of the Son of *Ziyad*, or else fighting them at so great a disadvantage: How heroically he had behaved himself in preferring an honourable Death to an ignominious Life: He magnified his Merits, and reminded them of his exemplary Sanctity, his frequent Watchings, Fastings and Prayers; in a word, whatsoever might contribute towards the endearing his Memory, and stir up in the People a desire of Revenge, and an utter Abhorrence and Detestation of that Government which was the Cause of his death. The People who were always well affected to *Hosein* heard these Discourses with delight, and *Abdollah's*

YEZIDI.  
An. Heg. 91.  
Capit. Sept. 30.  
A. C. 680.



YEZID I. *dollab's* Party grew very strong. When  
 An. Heg. 61. *Yezid* heard of his Progress he swore he  
 Capit Sept. 30. would have him in Chains, and accord-  
 A. C. 680.  ingly sent a Silver Collar for him to  
*Merwan* then Governour of *Medinah*,  
 with Orders to put it about his Neck,  
 and send him with it to *Damascus*, in  
 case he persisted in his Attempts; but  
*Abdollah* ridiculed both them and their  
 Collar.

There was at this time one *Abdollah*  
 the Son of *Amrou* in *Agypt*, a Person  
 of great repute for his profound Un-  
 derstanding: He used to study the  
 Prophet *Daniel*. *Amrou* the Son of  
*Said*, Governour of *Meccah*, sent to  
 him to know what he thought of this  
 Man, meaning *Abdollah*, the Son of  
*Zobeir*: He answer'd, That he thought  
 of him no otherwise than as of a Man  
 that would carry his Point, and live  
 and dye a King. This Answer from a  
 Man of his Character gave great En-  
 couragement to *Abdollah* and his Party,  
 for it had a great Influence upon the  
 generality of the People. *Amrou* the  
 Son of *Said*, the Governour of *Mec-*  
*cah*, was in his Heart a mortal Enemy  
 to *Abdollah* and his Pretensions, yet  
 still he thought it the best way to car-  
 ry

ry it fair with him. Some of *Yezid's* COURTIERs represented to him, that if *Amrou* had been heartily in his Interest, it was in his power to have seized *Abdollah* and sent him to him; upon which Suggestion *Yezid* removed him, and put *Waled* the Son of *Otbah* into his Place.

YEZIDI.  
An. Heg. 61.  
Capit Sept. 30.  
A. C. 680.

As soon as *Waled* had taken Possession of his new Government of *Meccab*, he began to exert his Authority by imprisoning Three Hundred of the Servants and Dependants of his Predecessor *Amrou*. *Amrou* sent a private Message to them to bid them break the Prison at such an Hour, promising them that there should be a sufficient number of Camels ready for them kneeling in the Street; which they should immediately mount, and repair to him, who was going to wait upon *Yezid*. This succeeded; and when *Amrou* came before *Yezid* he first received him courteously, and bad him sit down by him, and then began to rebuke him for his Remissness in the execution of his Commands, and not taking sufficient care to suppress *Abdollah*. To which he answer'd, "Governour of the Faithful, he that is  
" present

An. Heg. 62.  
Capit Sept. 19.  
A. C. 681.

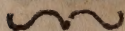


YE Z I D I. " present sees more than he that is  
 An. Heg. 62. " absent; the greatest Part of the  
 Capit Sept. 19. " People of *Hejaz* and *Meccah* were  
 A. 6. 681. " favourably inclined to his Party,  
 " and encouraged one another as well  
 " in publick as in private; besides, I  
 " had no Forces sufficient to oppose  
 " them, if I had attempted it; howe-  
 " ver he was always upon his Guard  
 " and in fear of me, and I carried it  
 " fair with him in order to take a  
 " proper Opportunity of getting him  
 " into my Power: Notwithstanding  
 " his Interest and Caution I streightned  
 " him, and hinder'd him from doing  
 " a great many Things; I placed Men  
 " round about the Streets and Passa-  
 " ges of *Meccah*, that suffer'd no  
 " Man to pass till he had written  
 " down his own Name and his  
 " Father's, and from which of  
 " God's Countries he came, and  
 " what was his Business: And if he  
 " was any of his Friends, or whom  
 " I suspected to favour his Designs,  
 " I sent him packing; if otherwise, I  
 " permitted him quietly to go about  
 " his Concerns; and now you have  
 " sent *Waled* the Son of *Otbah*, who  
 " in all probability will give you such  
 " an

“ an account of his Administration, YEZID I.  
 “ as will justify my Conduct, and An. Heg. 62.  
 “ convince you of the sincerity of my Capit Sept. 19.  
 “ Advice. *Tezid* was very well fa- A. C. 681.  
 tisfied, and told him “ that he was an  
 “ honest Man than they that had  
 “ incensed him against him, and that  
 “ he should depend upon him for  
 “ the future! In the mean time the MS. Laud.  
 new Governour *Waled* was employ- Num. 161. A.  
 ing all his Skill to ensnare *Abdollah*,  
 who was always upon his Guard, and  
 was still too cunning for him. There  
 was at the same time upon the Death  
 of *Hosein*, one *Najdah* a *Temamian*,  
 that appeared with a body of Men,  
 not against *Abdollah*, but *Tezid*; as  
 for *Abdollah*, he and *Najdah* were so  
 familiar, that it was generally be-  
 lieved, that *Najdah* would give  
 him his Allegiance. Quickly after  
 ‡ *Abdollah* sent a Letter to *Tezid*, ‡ MS. Hunt,  
 complaining that he had sent a Fool of a Najdah.  
 Governor thither, that was not capa-  
 ble of such a Trust: That if he sent  
 a Man of a tractable Disposition, their  
 Differences might be comprised as  
 well for the good of the Publick, as  
 their own in particular. *Tezid*, de-  
 sirous of Peace upon any Terms, in-  
 discreetly



YEZID I.  
An. Heg. 62.  
Capit. Sept. 19.  
A. C. 681.



discreetly hearkens to the Advice of his mortal Enemy, removes *Waled*, and sends *Othman* the Son of *Mahomet*, and Grandson of *Abusophyan*: This *Othman* was by no means qualified for a Trust of that Importance, being Raw, Ignorant, and altogether unexperienced, not capable of looking into any Part of his Business. He sent Ambassadors from *Medinah* to *Tezid*, who received them kindly, and gave them Presents; but they took such Offence at his Conversation, that when they returned, they did all they could to inflame the People against him: They told the *Medinians*, that they were come from a Man that had no Religion at all; that he was frequently drunk with Wine, and minded nothing but his Tabors, his singing Wenches, and his Dogs; that he used to spend whole Evenings in talking with vile Fellows, and singing Girls, and they declared that for their Part, they did depose him; in which Action they were followed by a great many, and it is said that they gave their Allegiance to one *Abdollah* the Son of *Hantelah*. *Almúndir*, who was one of the Ambassadors, did not return

turn with them to *Medinah*, but went to *Obeidollah* to *Basorah*, who entertained him in his House, with a great deal of Friendship, for they were old Acquaintance. As soon as *Tezid* was informed, how the rest of the Ambassadors had used him at *Medinah*, he wrote to *Obeidollah* to bind *Almundir*, and keep him close till further Orders. *Obeidollah* looked upon this to be a breach of the Rules of Hospitality, and instead of obeying the Order, shew'd it to *Almundir*, advising him when the People were come together, to pretend very urgent Business, and in the Presence of them all to ask leave to be gone. This granted, away goes *Almundir* full of Resentment to *Medinah*, and there confirms all that the other Ambassadors had said before to the Reproach of *Tezid*; adding, that though he confessed that *Tezid* had presented him with an Hundred Pieces, yet that could not influence him so far, as to hinder him from speaking what he was a Witness of, relating to his Drunkenness, idle Conversation, and neglecting the Prayers oftner than any of his Men. *Tezid* was informed of all, and vowed to be revenged

YEZIDI.  
An. Heg. 62.  
Capit. Sept. 19.  
A. C. 681.



YEZID I. revenged on him for his Ingratitude.  
 An. Heg. 62.  
 Capit Sept. 19.

A. C. 681.

Then *Yezid* sent *Nóoman* the Son of *Bashir* to *Medinah*, to quiet the People, and persuade them to return to their Duty and Allegiance: When he came there, he represented to them the folly of their Proceedings, and the Danger they exposed themselves to, by such seditious Practices; assuring them that they were not a Match for the Forces of *Syria*. One of them asked him what Motive induced him to come upon such an Errand, and make Division among them after they were agreed? *Nóoman* told him, Because he was loath there should be any Blood shed between the two Parties, and see these poor Creatures (meaning the *Anfars* or Inhabitants of *Medinah*) killed in their Streets, and Mosques, and in the Doors of their own Houses. They would not be ruled by him, and he left them; but what he gave them fair Warning of, they found afterwards too true.

The *Medinians* in their Obstinacy having renounc'd all Allegiance to *Yezid*, set over the *Koreish*, *Abdollah* the Son

Son of *Mothi*, and over the *Anfars*, YEZIDI.  
An. Heg. 63.  
Capit Sept. 19.  
A. C. 682.  
*Abdollah* the Son of *Hantelah*, a No-  
ble Person of excellent Endowment,

very Religious, and very much reve-  
renc'd by all: He had Eight Sons went  
along with him on the Embassy. *Te-  
zid* presented him with an Hundred  
Thousand Pieces, and every one of  
his Sons with Ten Thousand; besides  
their Vests. In the beginning of the  
Sixty Third Year they broke out into  
open Rebellion, after this manner:  
When they were gathered together in  
the Mosque round about the Pulpit,  
one of them said, *I lay aside Yezid as  
I lay aside this Turbant*, throwing his  
Turbant against the Ground. Another  
said, *I put away Yezid as I put away  
this Shooe*; which Examples were fol-  
low'd till there was a great Heap of  
Shooes and Turbants. The next step  
they took was to turn out *Tezid's* Lieu-  
tenant *Othmam*, and banish all the Fa-  
mily of *Ommiyah*, together with all  
their Friends and Dependants, from  
*Medinah*: They being about a Thou-  
sand, took Refuge in *Merwan* the  
Son of *Hakem's* House, where the *Me-  
dinians* besieged them so closely that  
they sent word to *Tezid*, That unless they



YEZID. I.  
An. Heg. 63.  
Capit Sept. 9.  
A. C. 682.

received speedy Relief they must inevitably perish. *Yezid* wonder'd, when he heard they were so many, that they should suffer themselves to be so confined without making the least Resistance, and ask'd *Amrou*, the Son of *Saïd*, Whom he thought the fittest Person to be sent upon this Expedition; offering it at the same time to him: *Amrou* excused himself, and told him, That he had done him all the Service he could there before, and he was pleased to remove him from his Government; now since the Blood of the *Coreish* was to be poured upon the Dust, he begged that somebody not so nearly related to them as he was might be imploy'd in that Business. Upon this he sends for *Meslém*, the Son of *Okbab*, who, tho' very ancient and infirm, was willing to undertake the Command of the Forces, consisting of Twelve Thousand Horse and Five Thousand Foot. *Meslém* told *Yezid* that those Thousand Men that suffer'd themselves to be so distressed without fighting did not deserve any Assistance; That they had neither shewn personal Courage nor Loyalty to their Sultan; That they ought to be let alone till they had exerted themselves,

felves, and deserved Encouragement; but *Yezid* told him that his Life would do him no good if they were not safe.

YEZIDI.  
An. Heg. 63.  
Capit Sept. 9.  
A. C. 682.

*Yezid* rode about with his Sword by his Side, and an *Arabian* Bow over his Shoulders, viewing the Troops, and giving Directions to his General *Meslém*; particularly, That he should take care of *Ali*, the Son of *Hosein*, concerning whom he had been informed that he was not at all in the Measures of the Rebels, nor any of his Family, wherefore he commanded him to shew him respect, and place him next him. That as for the Town, he should summons it Three Days successively, and if they did not surrender themselves upon the Summons, after he had taken it he should leave it for Three Days entirely to the Mercy of the Soldiers.

The *Medinians* refused to surrender, and the General made Preparations for a Storm; he was advised to make his Assault on the East side, that the Besieged might have the Sun in their Faces; this proved of service to him: The *Medinians* made a vigorous Defence; they had made a large Ditch round about the City, and held out a considerable time, till in the end most



YEZID. I.  
An. Heg. 63.  
Capit. Sept. 9.  
A. C. 682.

of the *Ansars* and considerable Men being kill'd; they finding themselves press'd would have surrender'd, but *Meslém*, from whose Hands they refused Peace at the beginning of the Siege, would not receive them but at Discretion.

Then entring the City with Sword in Hand, he first sent for *Ali* and treated him with respect, and to quiet all his Apprehensions of Fear, and dismiss him honourably, he called for his own Camel and sent him home upon it; then they put all to the Sword that they met, plunder'd every thing that was valuable, and got a Thousand of the Women with Child. Without any reverence to its being the Burying-place of the Prophet they sack'd it for Three Days, and those that escap'd the edge of the Sword *Meslém* took under the Protection of the Government, but only upon this Condition, That they should own themselves Slaves and Vassals to *Yezid*; upon which Account he purchased the Name of *Musriph*, which signifies in *Arabick*, *extravagant*, *exorbitant*, because he had exceeded in the execution of his Orders. This Battel was fought when  
there

Abulpheda.

there were Three Nights left of the Month *Dulhagjah*.

YEZID I.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.

*Meslém* having thus severely chastised the Insolence of the *Medinians*, marched directly with his Army towards *Meccah*, but died by the way, in the Month *Moharram* of the Sixty fourth Year. Upon his Death, *Hosein* took upon him the command of the Army, and Besieged *Abdollah* in *Meccah* the Space of Forty Days, during which time he battered it so roughly that he beat down a great part of the Temple, and Burnt the rest; and this City had run the same Fortune with *Medinah*, if the News of *Yezid's* Death had not recalled *Hosein* into *Syria*.

*Abdollah* heard of *Yezid's* Decease before the *Syrian* Army had received any Intelligence of it, and called out to them from the Walls, and asked them what they fought for, for their Master was dead: But they would not believe him, but continued their Seige with great Vigour, till they received further Information. *Hosein* having heard that News, told *Abdollah* that he was of Opinion, that it would be the best way to forbear

MS. Laud.  
Num. 161 A.



YEZID I.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.

shedding any more Blood, and proffered him his Allegiance, if he would accept of the Government, assuring him that all this Army, wherein were the leading Men of all *Syria*, would be in his Interest, and that there was no fear of any Opposition; but he durst not trust him: As they were talking together, just where the Pidgeons that flew from the Temple of *Meccah* were pecking something upon the Ground, *Hosein* turned his Horse aside, which *Abdollah* taking notice of, asked him the Reason; he said he was afraid his Horse should kill the Temple Pidgeons; *Abdollah* asked him how he could scruple that, and at the same time kill the *Muslemans*? *Hosein* told him that he would not fight against him any more, and only desired that they might have leave to go round the Temple of *Meccah*, before their Departure; which was granted. Some say that that Temple was not set on Fire by the Engines, but that *Abdollah* hearing in the Night a shouting from the Mountains of *Meccah*, put Fire upon the end of a Spear, to see if he could make any Discovery; which being wasted with the

the Wind, the Sparks laid hold first on the Hangings, and then took the Wood-work. *Abdollah* afterwards, when it was too late, repented his Refusal of *Hosein's* Proffer; and those of the House of *Ommiyah*, that were in *Medinah*, accompanied *Hosein* into *Syria*.

YEZIDI.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.

*Yezid* died in *Hawwarin*, in the Territories of *Hems*, when four Nights were passed of the first *Rebiyah*, in the Sixty fourth Year of the *Hegjrah*, in the Thirty ninth Year of his Age, after he had Reigned three Years and six Months. He was a Man of a ruddy Complexion, with curled Hair, black Eyes, pitted with the Small-Pox: He had a handsome Beard, and was a thin tall Man, he left behind him several Children of both Sexes: His Son *Caled* is reported to have been skilled in the Art of Alchimy, and his Son *Abdollah* to have been the most exact Archer of all the *Arabians* in his time. His Mother's Name was *Meisun* of the Family of the *Kelabi*; she was an excellent Poetess, and had pleased *Moawiyah's* Fancy to that degree with some of her Verses, that he made her go back

Abulpheda,



YEZIDI.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.

into the Defart amongst her own Relations, and take her Son *Yezid* along with her, that he might be brought up a Poet too. This Part of his Education succeeded, for he was reckoned to excell that way, though his chief Talent consisted in making a drunken Catch.

D' Herbelot.

It is observed of him, that he was the first *Caliph* that drank Wine publickly, and was waited upon by Eunuchs; besides they reproach him with bringing up, and being fond of Dogs, which the more scrupulous *Mahometans* have in Abomination.

†Rabi Alakyar

But the greatest Vices of this *Caliph*, were his Impiety and Covetousness, which occasioned a † certain Author to say, that to make the Empire of the *Muslemans* flourish, it ought to be in the Hands of Princes either pious, such as were the first four *Caliphs*, or liberal, as *Moawiyah*; but when it was governed by a Prince that had neither Piety nor Generosity, such an one as *Yezid*, all would be lost.

MS. Hunt.  
Num. 495.

MS. Laud.  
Num. 161.

The *Mahometan* Doctors look upon *Yezid's* allowing the Soldiers to commit such abominable Outrages in the City of the Prophet, and suffering it to

to be so prophaned, as a very wicked  
 Action: They do not scruple to say, YEZIDI.  
 An Heg. 64.  
 Capit Aug. 29.  
 A. C. 683. that he did it, imagining to preserve  
 his Life and Government; but God  
 dealt with him as a Tyrant, and the  
 being cut off in the Flower of his  
 Age, was a Judgment inflicted upon  
 him for that Presumption. They  
 quote this Saying of *Mahomet*, *Who-*  
*soever injureth Medinah shall melt*  
*away, even as Salt melteth away in*  
*the Water.*

All the *Persian* Authors never D<sup>r</sup> Herbelot.  
 mention him but with Abomination,  
 and ordinarily add this Imprecation  
 to his Name, *Laanabullah*, that is,  
*The curse of God be upon him*; which  
 they don't do upon the account of  
 his Vices, but because of the Death  
 of *Hosein*, the Son of *Ali*, whom he  
 attempted to destroy by Poison, and  
 whom he afterwards caused to be kil-  
 led with all his Family on the Plains  
 of *Kerbelah*.

Under his *Caliphate* the *Muslemans*  
 conquered all *Chorasàn* and *Chowa-*  
*rezm*, and put the Estates of the  
 Prince of *Samarkand* under Contri-  
 bution. The Motto of his Seal was,  
*God is our Lord.*

The



*The Third Chaliph of the House  
of Ommiyah, (being the Eighth  
from MAHOMET)*

MOAWIYAH,

*The Son of YEZID.*

Moawiyah II.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.

Abulpheda.  
Abulphera-  
gius.  
D' Herbelot.

AS soon as *Yezid* was dead, his Son *Moawiyah* was proclaimed Chaliph at *Damascus*; he was near one and twenty Years of Age, a religious young Man and of a very weak Constitution; he was of the Sect of the *Alkadarij* (who are a Branch of the *Motázeli*, and differ in their Opinions from the Orthodox *Muslemans* in that they deny God's Decree, and assert Free-Will; affirming, that the contrary Opinion makes God the Author of Evil) and his favourite Master was *Omar Almeksous*: Him he consulted to know whether he ought to accept the *Chaliphate* or not: His Master told him,

him, that if he found himself able to administer Justice exactly to the *Muslemans*, and to acquit himself of all the Duties of that Dignity, that he ought to accept it; otherwise that he ought not to charge himself with it.

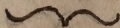
Moawiyah II.  
An. Heg. 64.  
Capit. Aug. 29.  
A. C. 683.

This *Chaliph* had scarce reigned the Space of six Weeks, but he found himself too weak to sustain the Weight of the Government, and took a Resolution to lay it down. To this End he called a Council of the Greatest Men of the Court, and told them, That when he first entertained the Thought of abdicating himself, he designed to follow the Example of *Abubeker*, and nominate a Successor as that first *Chaliph* had done his; but that he had not found, as he had done, Men like *Omar* upon whom to settle his Choice. Then he told them, that he had also a Design of imitating *Omar*, and naming six Persons upon one of which the Choice should fall by Lot; but that he had not found so many among them capable of it, and therefore could not determine himself to fix upon that Number.

I am therefore resolved, added he, to leave the Choice entirely to your Disposal;



Moawiyah II  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.



Disposal; upon which the principal Statesmen having told him, that they had nothing to do but to chuse that Person amongst them that he should please, and that all the rest would obey him, *Moawiyah* answered them in these Terms; As I have not hitherto enjoyed the Advantages of the *Chaliphate*, it is not reasonable that I should charge my self with the most odious Part that belongs to it; therefore I hope that you will not take it amiss if I discharge my Conscience towards you, and that you judge for your selves who is most capable amongst you to fill my Place.

As soon as *Moawiyah* had made his Abdication in so good Form, they proceeded to the Election of a *Chaliph*, and the Choice fell upon *Merwan* the Son of *Hakem*, who was the Fourth of the *Chaliphs* of *Syria*; *Abdollah* the Son of *Zobéir* having been declared *Chaliph* in *Arabia*, *Iràk*, *Chorasàn*, *Ægypt*, and a great Part of *Syria*.

*Moawiyah* had no sooner renounced the *Chaliphate* but he shut himself up in a Chamber, from whence he never stirred till he died, some say of the Plague,

Plague, others by Poison, not long after his Abdication ; and they say that the Family of *Ommiyah* was so very much irritated at his Proceeding, that they made their Resentment break out upon the Person of *Omar Almek-sous*, whom they buried alive, because they supposed that he had advised *Mo-awiyah* to depose himself. This *Chaliph* was nick-named *Abu-leilah*, that is to say, *The Father of the Night*, because of his natural Weakness and want of Health, which hinder'd him from appearing much abroad in the Day time. The Inscription of his Seal was, *The World is a Cheat*.

Moawiyah II.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.

\* We must now look backwards a little towards the Eastern Parts of the Empire. As soon as *Obeidollah* heard of *Yezid's* Death, he acquainted the *Basorians* with it in a set Speech, wherein he represented “ the near  
“ Relation that he had to them, that  
“ the Place of his Nativity was amongst  
“ them, that as appeared by the Books,  
“ he had since his Government over  
“ them destroyed an Hundred and  
“ Forty Thousand of their Enemies ;  
“ that there was no Person left of any  
“ Consideration whom they need to  
fear,

\* MS. Laud.  
Num. 161. A.

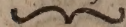


Moawiyah II.

An. Heg. 64.

Capit Sept. 29.

A. C. 683.



“ fear, but what was already in their  
 “ Prisons; That they were every way  
 “ the most considerable Nation in the  
 “ Empire, both with regard to their  
 “ Courage, Number and Extent of  
 “ Country; that they were very well  
 “ able to subsist independent on any  
 “ Help, but that the rest of the Provin-  
 “ ces were not able to subsist without  
 “ them: That there was a Faction in  
 “ Syria, and till that was appeased, he  
 “ thought it adviseable for them to  
 “ chuse a Person duly qualified to be  
 “ the Protector of their State: That  
 “ after that was done, if the Musle-  
 “ mans agreed upon a Successor that  
 “ they approved it would be well;  
 “ if otherwise, they might continue  
 “ as they were, till they did. The  
*Basorians* approved of his Proposal,  
 and told him, that they knew no Per-  
 son so well qualified for such a Trust as  
 himself: He refused it several times,  
 affectedly as may be supposed by his  
 Speech, but accepted it at last, over-  
 come by their Importunity: So they  
 gave him their Hands to be subject  
 to him till all things were settled, and  
 the Muslemans were agreed upon an  
*Imàm* or *Chaliph*. This done he sent

a Messenger to the *Cusians*, to persuade them to follow the Example of the *Basorians*: The *Cusians* received the Message with Indignation, and were so far from complying with it, that they flung Dust upon their Governour. Though the *Cusians* did not follow the Example of the *Basorians*, yet the *Basorians* followed theirs; for perceiving the Repulse he met with at *Cusab*, they revoked their Subjection to him; and the Faction ran so high, that finding *Basorab* too warm for him, he made the best of his way into *Syria*.

Moawiyah II.  
An. Heg. 64.  
Capit Aug. 30.  
A. C. 683.

There was at that time in the Treasury of *Basorab* sixteen Millions of Money, part of which he divided among his Relations; the Remainder he carried away along with him: He would have persuaded the *Najdri*, which are a Tribe of the *Arabian Ansars*, to have fought for him, but they refused it, as did also all his own Relations; for he had rendered himself so obnoxious by his Cruelty, that he was dreaded and abhorred by all, beloved by none. His Brother *Abdollah* told the *Basorians*, that since they had promised their Subjection, he

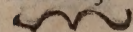


Moawiyah II.

An. Heg. 64.

Capit. Aug. 29.

A. C. 683.



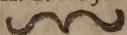
he and his Brother *Obeidollah* would not fly away from them, but stay and be killed, and leave it as a reproach upon them till the Day of Judgment. *Obeidollah* lay concealed in Womens Cloaths in *Mesoud's* House, who advised him to scatter Money liberally among the People, and oblige them to renew their Oath: *Abdollah* his Brother tryed his utmost, with Two hundred thousand Pieces, and *Mesoud* stirred for him as much as he was able, till at last he was killed in a Tumult, though upon an old Grudge. *Obeidollah* was at last constrained to fly, and as soon as he was gone, they plundered his Effects, and pursued him. He had an hundred Men with him, that were left him by *Mesoud*. In the Night time he grew weary of Riding upon his Camel, and exchanged it for an Afs. One of his Friends observing him riding in that manner with his Feet dangling down to the Ground, began to reflect upon the Uncertainty of Human Affairs, and say to himself, This Man was Yesterday Governour of *Iràk*, and is now forced to make his Escape upon an Afs: Then riding up

to

to him (for he had been silent a long time) he asked him if he was asleep; he said No, he was talking to himself; the other told him, he knew what it was that he talked to himself; and that was, *I wish I had not killed Hosein*. Obeidollah told him he was mistaken, for he chose rather to kill *Hosein*, than to be killed by him: Then having first mentioned some part of his Substance, and how he intended to dispose of it, he said, what he was sorry for, and what he was speaking to himself was, that he wished he had fought the *Basorians* at the beginning of their Revolt, and struck their Heads off for their Perjury: But if he had attempted it, he might have lost his own, for the *Carregites*, who were his mortal Enemies, were got to a great head, and resolved either to kill him, or to drive him from *Basorah*.

We leave him therefore riding upon his Ass, and talking to himself, and return to *Hosein*, who was come back much about this time from the Siege of *Meccah* to *Damascus*: He gave an account in what Posture he had left Matters on that side of the Country, and how he had proffered

Moawiyah II.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.





Moawiyah II.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.

his Allegiance to *Abdollah*, who had refused to accept it, at least to come into *Syria*; he told *Merwan*, and the rest of the Family of *Ommiyah*, that they would do well to look about them in time, their Affairs being at this time in a confused perplexed Condition; that they ought to settle the Government, before Faction, which is both deaf and blind, should overwhelm them: *Merwan* was for submitting to *Abdollah*, but *Obeidollah* told him, that it was a shame for a Person of his Distinction, who was the head of the noble Family of the *Coreish*, to think of any thing so mean. The People of *Damascus* had constituted *Dehac*, the Son of *Kais*, their Protector, till the *Muslemans* should be agreed upon an *Imam*: *Dehac* favoured *Abdollah*, and *Hassan* the Son of *Malec* was in that part of *Palestine* that lay near *Jordan*, and was of the Party of the House of *Ommiyah*. The *Basorians* were altogether in Tumult and Confusion, and could not agree about a Governour, during the *interregnum*; they set up first one, and then another, till at last they wrote to *Abdollah* to take the Government upon him.

ABDOL-

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# ABDOLLAH,

*The Son of ZOBEIR,*

*(The Ninth from MAHOMET;)   
 he was not of the House of   
 Ommiyah.*

**T**Here being two *Caliphs* at the same time will of necessity occasion the Repetition of a few Circumstances, which will give no Offence to an ingenious Reader. Though *Abdollah* was proclaimed before in the Days of *Yezid*, yet this is the Place that our *Arabian* Authors assign him in their Histories, because he seemed now to be fully settled and established, all the Territories of the *Muslemans* being entirely under his Command, *Syria* only excepted; But whenever we speak of the entire Subjection of the *Mahometan* Countries, we must not be understood of

Abdollah.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.



Abdollah.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.

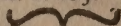
the Hereticks and Schismaticks, the *Caregites* and *Motdzeli*, for they, as we have observed already, would never be Subject to any; but upon the least Prospect of a favourable Opportunity, used their utmost Efforts to break from off their Necks the Yoke of all Government whatsoever.

† Abulpheda.

† As soon as *Yezid* was dead, the People of *Meccah* stood up for *Abdollah*, the Son of *Zobeir*: *Merwân* the Son of *Hakem* (who was of the House of *Ommiyah*) was then at *Medinah*, and was preparing himself to go to *Abdollah*, and acknowledge him; for all took it for granted that his Interest was so powerful, that it would be to no purpose to oppose him; when on a sudden there was a Report spread, that *Abdollah* had sent word to his Deputy in *Medinah*, to leave never a Man alive there of the House of *Ommiyah*: Instead of which, if he had gone along with *Hosein*, as he would have persuaded him, or had he caressed *Merwân* and the House of *Ommiyah*, he had been immoveably fixed in the Government. But there is no reversing what God hath

*bath decreed.* When they Proclaimed him at *Meccah*, *Obeidollah* was at *Basorah*, from whence he fled into *Syria*, as we have seen before : The *Basorians*, *Irakians*, *Hejazians*, *Yemenians* and *Aegyptians*, all came in to *Abdollah* ; besides he had a strong private Party even in *Syria* it self, and in *Kinnisrin* and *Hems* : In short, they were very near coming in universally, but he wanted some Qualifications necessary for such a Juncture : He was brave and couragious enough, and exemplarily Religious, but he wanted both Capacity and Generosity.

Abdollah.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.





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*The Fourth Chaliph of the House  
of Ommiyah; (Being the Tenth  
from MAHOMET,)*

M E R W A N,

*The Son of HAKEM.*

Merwàn I.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.

UPON this Rumour of *Abdollah's* thus severely threatning the House of *Ommiyah*, *Merwàn* made haste into *Syria*, where his Friends came about him, and, resolved to stand upon their own Defence, Proclaimed him *Chaliph*; so that *Syria* was divided into two Factions: *Hassan* and the *Yemanyans* in *Syria* stood for *Merwàn*, and *Dehàc* the Son of *Kais* for *Abdollah*: This *Dehàc* was a Man of great Note; he had been at the first Siege of *Damascus*, and in the Fifty fourth Year *Moawiyah* made him his Deputy over *Cusab*; And because the  
General's

General's Father's Name was *Kais*, the Party that followed him were called the *Kaisians*: There were a great many Parleys between them, which it would be too tedious to relate; at last they brought it to a decisive Battel in the Plains or Meadows of *Damascus*; the Issue was, that the *Kaisians* were most shamefully beaten, and *Debàc* himself killed, and there was made a great slaughter amongst the Horse. When the *Kaisians* were routed, *Merwàn* founded a Retreat, and would not suffer his Men to pursue. There were killed with *Debàc* no less than Fourscore of the Nobles of *Syria*. When *Debàc*'s Head was brought to *Merwàn*, he expressed some concern and said, That I who am an old Man, whose Bones are wasted, and am next to nothing, should bring Armies together to break one another in Pieces!

He then went into *Damascus*, and took up his Lodgings at the House where *Moawiyah* used to reside; and there he married *Tezid*'s Widow, because it was agreed that *Merwàn* should not transfer the Government to his own Posterity, but leave it to *Tezid*'s

Merwàn I.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.



Merwân I.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.

*Son Caled*, who was then a Minor, and of whom the People had some Expectation: Wherefore his Friends thought it more secure for him to marry *Caled's* Mother, and take upon him the Guardianship of the Child, than run the Risque of standing upon the sole Foundation of his own Interest.

When the News of the Defeat of the *Kaisians* and the Death of *Dehac* came to *Emessa*, which was under the Command of *Nóoman* the Son of *Bashir*, he fled away with his Wife and Family; but the *Emessians* pursued him, cut off his Head, and brought it together with his Wife and Family into *Emessa*.

*Merwân* after this marched towards *Ægypt*, and sent before him *Amrou* the Son of *Saëd*, who going into *Ægypt* turned out *Abdollah's* Lieutenant, and brought the *Ægyptians* to own *Merwân* for their Sovereign: As he was upon his Return towards *Damascus*, News was brought him that *Abdollah* had sent his Brother *Mus'ab* against him with an Army; wherefore he turned back and routed *Mus'ab*

*Mus'ab* before he enter'd into *Damascus*.

Merwân I.  
An. Heg. 64.  
Capit Aug. 29.  
A. C. 683.

This Year the People of *Chorasan* chose *Salem* the Son of *Ziyâd*, who was their Governour before, for their Protector, till the Muslemans should be agreed in the Choice of an *Imam*; he continu'd in that Post about two Months: The People of the Country never had any Governour that they loved so well; they respected him to that Degree, that in those few Years that he govern'd them, there were more than twenty Thousand Children named *Salem* purely out of Love to his Name.

This Year the Sect of *Ali* began to stir in *Cusab*, in order to rendezvous in *Nochailah* in the next Year following, that they might march into *Syria* to revenge the Death of *Hosein*, and sent circular Letters to their Friends round about the Country concerning it: The Occasion was this; When the *Cusians* after *Hosein* was killed came to reflect coolly upon that Matter, their Consciences accused them of not having dealt with him so generously as they were obliged both in Honour and Duty, and they thought there could



Merwân I.  
An. Heg. 64.  
Capit Aug. 29.  
A. 6. 683.

could be no Attonement made for such a Crime but the taking up Arms to revenge his Death: They therefore applied themselves to five leading Men of the Sect, *Solyman* the Son of *Sorad* who was one of the *Companions*; and *Mosabbib* the Son of *Nabbab*, one of the choicest Friends of *Ali*: *Abdollah* the Son of *Said*; *Abdollah* the Son of *Wali*; and *Rephaah* the Son of *Shaddad*. These all met together in *Solyman's* House, besides a great many others of the chief Men of the Sect, to whom *Mosabbib* made a Speech wherein he aggravated the Heinousness of their Neglect “ in having de-  
“ ferted *Hosein* after so solemn an In-  
“ vitation, and having received so  
“ many Letters and Messages from  
“ him; that they had neither assisted  
“ him with their Hands, nor spoke  
“ for him with their Tongues, nor  
“ supported him with their Mony,  
“ nor looked out for any Assistance  
“ for him. What Excuse must they  
“ have when they should come to ap-  
“ pear before God, or how should  
“ they be able to look his Prophet  
“ in the Face, when by their Means  
“ his \* Son was killed, and his beloved  
“ and

\* Grandson,  
as before.

“ and his Offspring and his Posterity  
 “ cut off! That there was no way to  
 “ attone for this but by revenging his  
 “ Death upon his Murderers, which  
 “ was no hard Matter, provided they  
 “ chose a proper General, one that  
 “ the People would be willing to fight  
 “ under.’ This was seconded by *Re-  
 phaah*, who added, that as to a Gene-  
 ral, his Opinion was, that they should  
 chuse the chief of the Sect, a Person  
 revered by all for his Years, Dig-  
 nity, Piety and Experience, *Solyman*  
 the Son of *Sorad*. *Solyman* having first  
 made a Speech suitable to the Occasi-  
 on, accepted the Command; and  
 when some other Persons arose and  
 made Speeches to urge on the Matter  
 (for there were above an Hundred of  
 the chief Men amongst them) he told  
 them, that there was enough said al-  
 ready, and the next Step they ought  
 to take should be to put what each of  
 them designed to contribute into the  
 Hands of *Abdollah* the Son of *Wali*,  
 to be distributed among the poorest of  
 the Sect. The Contents of *Solyman*’s  
 circular Letter were as followeth.

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In



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In the Name of the most Merciful God.

FROM Solyman the Son of Sorad to Saëd the Son of Hodaiphah and who-soever is with him of the Muslemans ; Peace be to you. The present World is a Mansion upon which every Thing that is good turneth its Back, and to which every Thing that is bad draweth near, (or turneth its Face;) and treateth Persons of uprightness ill. The chosen Servants of God have resolved to leave it, and to sell the little of the present World that remaineth not, for the great Reward that is with God and shall never fail. The Friends of God, your Brethren of the Seet of the Family of your Prophet, have consider'd with themselves the Tryal they have undergone in the Business of the Son of the Daughter of your Prophet, who was called and answered, and called and was not answered; and would have returned but was detained; and asked for Security but was hindered; and he let the People alone but they would not let him alone, but dealt injuriously by him and killed him, and then spoiled him and stripped him wickedly, despightfully and foolishly.

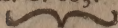
foolishly. Nor did they act as in the Sight of God, neither had they recourse to God, \* and they that have done Evil shall know what shall be the End of their Actions. Now what your Brethren have seriously considered concerning the Events of what they were engaged in before is this. They see they have sinned in deceiving the innocent, the good; and in the delivering him up, and the omitting the healing and helping him. A great Sin! from which there is no Way left for them to escape, nor any Repentance without killing those that killed him, or being killed themselves and resigning their Spirits upon this account. Now therefore your Brethren are bestirring themselves in Earnest, and your Enemy; therefore do you get together all the Assistance you are able: And we have fixed a certain Time for our Brethren to meet us at a Place appointed. Time is the New Moon of the Month of the latter Rebiyah, in the sixty fifth Year, and the Place where they shall meet us is No-cháilah; O ye who never cease to be of our Sect and our Brethren! And we determined to invite you to this Business which God would have your Brethren undertake

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\* Alcoran  
passim.



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† It is a Saying of Mahomet's.

\* The next Sentence is much to the same Purpose, but it is obscurely represented in the Manuscript, and I have not yet found it in the Alcoran.

‡ Alcoran.

*undertake, as they say, and they show to us that they repent, and that you are Persons duly qualified for the Search of Excellency, and the laying hold of the Reward and Repentance towards your Lord from your Sin, though it be the cutting off your Necks, and the killing your Children, and the Consumption of your Wealth, and the Destruction of your Tribes and Families. † He [God] hath not hurt the courageous religious Men that were killed, but they are now alive with their Lord, sustained as Martyrs, they met their Lord enduring (Affliction) patiently; they are made account of, and God hath given them the Reward of good Men.*

*\*—If it please God, persevere patiently in Tribulation and Affliction and the Day of Battel (God have Mercy upon you!) for it is not fit that any of your Brethren should persevere in any Affliction in seeking his Repentance, but you are worthy and fit to seek the like Reward by the same Means; neither is it fit that anyone should seek the Favour of God by any Means, though it were Death it self, but you should seek it by the same Means. ‡ For the best Voyage Provision is the fear of God in this World,*

World, and every Thing besides shall perish and vanish away. *Wherefore let your Souls be assured of this, and your Desire be fixed upon the Mansion of your Safety, and the engaging in the Holy War against the Enemy of God and your Enemy; and the Enemy of the Family of the Daughter of your Prophet, till you come before God with Repentance and Desire. God preserve both us and you to the happy Life, and remove both us and you from Hell, and grant it may be our Reward to dye by the Hands of that part of Mankind that is the most odious of all to him, and are his most vehement Enemies. He is the most Powerful over what he pleases, and disposeth of his Friends according to his Will. Farewel to you.*

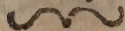
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*Saëd* read the Letter to all the People, who readily gave their Assent, and dispatch'd a very encouraging Answer to *Solyman* and his Friends. The truth of the Matter is, that the Sect of *Ali* had been contriving this Affair from the time of *Hosein's* death till the death of *Yezid* the Son of *Moawiyah*, (which was Three Years, Two Months, and Four Days) and had sent privately to

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\* See the Catalogue of Ali's Children at the end of his Life.

to one another, and laid up Magazines, and strengthened their Party,

Six Months after *Tezid's* death, in the midst of the Month *Ramadân*, *Almokter* came to *Cusab*, and along with him came *Ibrahim*, the Son of *Mahomet*, the Son of *Telha*, to take care of the Tribute of *Cusab* on the side of *Abdollah* the Son of *Zobeir*: The Sect (of *Ali*) readily join'd themselves to this Captain *Almokter*, who made use of the Authority of \* *Mohammed*, the Son of *Haniphiah*, who was *Ali's* Son, and the Hopes of the Party: He told them he was come to them as a Counsellor and a trusty Assistant from the Son of *Alhanifiyah*, which Circumstance, added to their Confidence in his known Abilities, endear'd him to them exceedingly. He made it his Business to disparage *Solyman*, the Son of *Sórad*, as a Person by no means qualified for the Trust he had undertaken, but one that would most certainly destroy both them and himself, having no manner of Experience in warlike Affairs. *Abdollah*, the Son of *Tezid*, was then Governor of *Cusab*, and having received Information that the Sect had a Design to seize the City, he called a Congre-

Congregation “ and told them that  
 “ these People pretended indeed to  
 “ seek Revenge for *Hosein*’s death,  
 “ but he could not easily be induced  
 “ to believe that that was the bottom  
 “ of their Intention ; That for his  
 “ own part they had no Reason to  
 “ fight against him who was no man-  
 “ ner of way concern’d in the Matter,  
 “ but had been a Sufferer upon that  
 “ Account : That if they would in  
 “ good earnest follow those up close  
 “ who were guilty of the Death of  
 “ *Hosein*, he should be willing to assist  
 “ them. Then turning to the People  
 he said : “ In short it was the Son of  
 “ *Ziyàd* that killed *Hosein*, and that  
 “ killed the most valuable Men amongst  
 “ you ; and the best thing you can do  
 “ is to make Preparation of War a-  
 “ gainst him, who is the greatest Ene-  
 “ my you have in the whole Creation,  
 “ rather than exercise your Force upon  
 “ one another, and shed each others  
 “ Blood.” *Ibrahim* the Collector rose  
 up and bad the People not be deceived  
 with his smooth Speeches, and de-  
 clared, that if any of them rose up in  
 Arms they should be put to death both  
 Father and Son without distinction.

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As he was proceeding, *Mosabbib* cut him off short, and asked him, whether he pretended to threaten or terrifie them? That it was more than lay in his power; we have, says he, already kill'd your Father and Grandfather, and we hope, before you go out of this Country, you shall be the third. *Ibrahim* threatned him with Death, when *Abdollah* the Son of *Wali* stood up, and ask'd *Ibrahim* what Business he had to intermeddle between them and their Governor, telling him that he had no manner of Authority over them, but he might get him about his Business, and look after his Tax. The Sect were wonderfully pleased with *Abdollah* the Son of *Yezid's* Speech, and the People very much offended at *Ibrahim's* Behaviour; there were high Words on both sides till *Abdollah* the Governour came down; he, being informed that *Ibrahim* had threatned to write to *Abdollah* the Son of *Zobeir*, and acquaint him with the Contents of his smooth Speech to the *Cusians*, made haste to pay him a Visit, and swore that he meant nothing by it but only to appease the People, and keep the Peace to prevent their doing any further mischief;

chief;

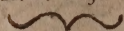
chief; with which *Excuse Ibrahim* was very well satisfied. And now *Solyman* and his Party pull'd off the Mask, and appear'd barefaced openly in Arms.

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At this time the Separatists, who had before joined *Abdollah* the Son of *Zobeir*, and assisted him whilst he was besieged in *Meccah*, deserted him. The Case was thus: *Obeidollah*, when Governor at *Basorah*, had been always their implacable Enemy, and exerted his utmost to extirpate the whole Generation of them Root and Branch from off the Face of the Earth; distressed by his unmerciful Persecution they took the Opportunity, when *Abdollah*, the Son of *Zobeir*, first made his Appearance at *Meccah*, of applying themselves to him; he, as Matters then stood with him, was no less glad of their Assistance than they were of his Protection, and embraced them without any Scrutiny about Principles, or asking any Questions for Conscience sake: They afterwards began to say to one another, that they had committed an Error in engaging themselves in a Man's Interest whose Principles were dubious; and resolved, before they advanced one step further, to bring him



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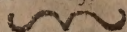


to the Test. They had not forgotten how both he and his Father *Zobeir* had persecuted them upon the Account of *Othman's* Death, and they were resolved to make use of it as a Proof of his being in their Interest, or the contrary : They came to him accordingly in a body, and told him, That hitherto they had assisted him without any previous Examination of his Principles ; now, for satisfaction, they desired to know what he thought of *Othman* ? He understood them very well, but seeing but few of his Friends about him, he told them, that they were come at an unseasonable time, when he had rather be at rest ; if they would defer it a little, and return in the Evening, they should have a satisfactory Answer. In the meantime he gathers together a sufficient number of Guards, and places them in double Ranks round about his House : At last they came, and perceiving how matters stood, and what Preparation *Abdollah* had made for their Reception, did not think fit to come to Blows ; but one of them, a Man of a voluble Tongue, eminent for his Eloquence, made a Speech, wherein he briefly recapitulated the

most

most considerable Dispensations of Providence towards them, and the several Successions of their *Caliphs* since *Mahomet*, concluding with hard Reflections upon *Othman's* Administration, his Partiality in favour of his Relations, and in a word justified his being murder'd: *Abdollah* told him, That as to what he had said concerning the Prophet (which was very great) he was not only what he had said but above it; and what he had said of *Abubeker* and *Omar* was just enough; but as for *Othman*, he had more reason to know him than any Man alive; that he was sure he was murder'd wrongfully, and that he never wrote that Letter whereof he had been accused; and that for his own part, he should be a Friend of *Othman's* both in this World and that to come, and a Friend of his Friends, and an Enemy of his Enemies. To this they answer'd, *God is clear of thee, thou Enemy of God!* which he eccho'd back again, *God is clear of you, ye Enemies of God!* Upon this they parted; but as for *Abdollah*, he could the more easily part with them, because he had already served his turn of them: Some of

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them went to *Yemâmab*, the rest to *Basorah*; those of them that went to *Basorah* began to say among themselves, “ *Would to God some of our People would go out in the way of God, for there hath been negligence on our side since our Companions went out, and our Teachers stood up in the Earth and were the Lights of Mankind, and exhorted them to Religion, and sober and couragious Men went out and met the Lord, and became Martyrs maintain’d with God alive.*”

Thus they encouraged one another mutually till they had gather’d together a Body of about Three Hundred, just about the time that the *Basorians* made an Insurrection against *Obeidollah*, and taking the Advantage of the Hurry of the People they broke open all the Jayls; but when *Obeidollah* was gone into *Syria*, and all the Disturbance was over, they were soon routed and driven away from *Basorah*.

So many things being transacted in several Parts of the Empire much about the same time, it was necessary to dispatch these first, to clear the Way for † *Moktar*, that great and terrible scourge of the Enemies of *Ali*’s Family;

† Theophanes  
calls him Μοχ-  
ταρ.

ly; and because he makes so considerable a figure in this part of our History, it will be necessary to be a little more particular in the Account of his Affairs. The Sect of *Ali* had entertain'd no very favourable Opinion of him ever since the time of *Hasan*, in whose service he was reckon'd to be too remiss; but he recover'd his esteem with them when *Hosein* sent *Muslim* to *Cusab* to take the Suffrages of the *Cusians*, for he not only entertain'd him in his House, but made use of all his Interest privately to serve him; still making his Appearance in publick amongst *Obeidollah's* Men, to prevent Suspicion. Going one Morning to wait upon *Obeidollah*, *Obeidollah* ask'd him whether he was come with his Men to serve *Muslim*? *Moktar* said that he was not, but had been under the Banner of *Amrou* the Son of *Horith*, and staid with him all Night, which *Amrou* confirm'd; but this not satisfying *Obeidollah*, who had good Intelligence of his secret Practices, he struck him over the Face with his Stick, and dash'd one of his Eyes all to pieces, and sent him immediately to Prison, where he was detain'd till after *Hosein's*

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Death; at which time finding means to make proper Application to *Yezid* the *Caliph*, he was set at liberty by his express command: *Obeidollah* knew that it was his Interest not to let him go, but was forced to obey the *Caliph*, and told *Almoktar* that he allowed him Three Days, after which if he took him he was under no Obligation.

*Moktar* made the best of his way to that part of *Arabia* called *Hejaz* (which is generally taken by our Geographers to be *Arabia Petraea*) and meeting with a Friend, who asked him what his Eye ailed, he answer'd, The Son of a Whore made it so; but God kill me if do not cut him all to pieces. His Friend wonder'd what he meant, there being no Probability of its ever being in his power, and *Mochtar* enquir'd of him concerning *Abdollah* the Son of *Zobeir*. He answer'd him, That he had made *Meccah* the Place of his Refuge; to which *Mochtar* answer'd, I do not believe that he can make any thing of it, but when you see it come to pass, when you see *Mochtar* up at the Head of his Men to revenge the Death of *Hosein*, then, by thy Lord, I will kill, upon the account of his Murder, as many

as were kill'd upon the account of the Blood of *John the Son of Zacharias*, upon whom be Peace.

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For the clearing of which Passage it must be understood, that the *Mahometans* entertain a profound Veneration for the Memory of *St. John Baptist*, upon the account of the honourable mention made of him in the third Chapter of the *Alcoran*, in these words, *Then prayed Zachariah to his Lord, and said, My Lord, give me from thee a good Progeny, for thou art the bearer of Prayers : And the Angels call'd to him as he stood praying in the Oratory, God sends thee the good News of John, who shall confirm the truth of the Word from God, and shall be a great Person, Chast, a Prophet, and one of the just, or rather, and one of the just Prophets.*

Alc. Chap. 3.  
Verse 53.

Which *Hosein Waës* Paraphrases in these Words. “ *John the Baptist*, “ your Son, shall publish and give “ Authority to the Faith in the “ *Messias Jesus* the Son of *Mary*, who “ is the Word of God, or the Word “ proceeding from God; for he shall “ be the first who shall believe in “ him. He shall become Chief and High-

D' Herbelot,  
in Jah. a.



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“ High-Priest by his Knowledge, by  
“ the Austerity of his Life, and by the  
“ Sweetness of his Behaviour, which  
“ are the Three Qualities requisite to  
“ make a Person an *Imâm* or High-  
“ Priest of the Law of God. He shall  
“ abstain from having any thing to do  
“ with Women, and from all the  
“ Pleasures of Sense, and, in short, he  
“ shall be a Prophet descended from  
“ good Men such as his Father *Za-*  
“ *chariah* and his Grandfather *Saleh*  
“ had been before him, teaching  
“ Men the Ways of Justice and Sal-  
“ vation.

They have a Tradition that St. *John Baptist* having been beheaded by the Command of a King of *Judea*, the Blood which flow'd from his Body could not be stanch'd till it was aveng'd by a very great Desolation which God sent upon the People of the *Jews*; and this is what was meant by *Al-mochtar*.

When they parted, *Almochtar* went to *Meccah* just at that time when *Abdollah* began to set up himself for the *Caliphate*, and told him that all things about *Cusab* were in the utmost confusion; then, whispering him, he said that

that he was come to proffer him his Allegiance, if he would make him ease. I do not find what Answer he received, nor whether or no he received any at all: From that time he was seen no more at *Meccah* till about a Twelve-month after, when, as *Abbàs* the Son of *Sabel* and *Abdollah* happen'd to be talking concerning him he appear'd on one side of the Temple: *Abbas* followed him, to find out which way he stood inclined, and asked him if he had been all that while in *Thayef* (for he had seen him there himself; ) he told him in *Thayef* and in other Places, but seem'd to make a Secret of his Business; *Abbas* told him that he was very private, according to the Custom of the *Cusians*; that all the noble Families of the *Arabians* had sent some great Man or other to offer their Allegiance to *Abdollah*, and that it would be very strange if he should be singular and refuse it: *Al-móchtar* answered, that he came about it the Year before, but receiving no satisfactory Answer, it look'd as if *Abdollah* had no Occasion for his Service; and since he found himself slighted he thought *Abdollah* had more Occasion  
for

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for him than he had for *Abdollah*: At last *Abbas* prevailed upon him so far that he said he would do it after he had said the last Evening Prayer: They appointed to meet at the Stone, and *Abbas* in the mean time rejoyc'd the Heart of *Abdollah* with the News. When they were admitted into *Abdollah's* House, *Almochtar* told him, that he expected if he gave him his Allegiance to have Access to him upon all Occasions before any other Person, and that he should make use of him in his most weighty Affairs; *Abdollah* would have had him been content with being governed, according to the Book of God and the Tradition; *Almochtar* answer'd, That that was no more privilege than what the farthest Man alive enjoy'd, and that he would never come in upon any other Terms than what he had propos'd; *Abdollah's* Affairs being as yet in an unsettled Condition it was thought most advisable to indulge him in his Humour; so he continued with *Abdollah* during the Siege of *Meccah* and fought bravely in the Defence of it; till, as we have related before, upon the News of *Re-*  
*zid's*

zid's Death the Siege was raised, and the Army returned into *Syria*.

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*Almoctar* continued with *Abdollah* five Months and some Days after the Death of *Tezid*, but perceiving that *Abdollah* was still shy of him, and did not employ him in any considerable Post, nor make any great use of him in his Counsels, he always was very diligent in enquiring after the Condition of the *Cusians*, and *Ali's* Friends on that side of the Country; at last one informed him, that there was only a Party supported by some Provincialists that were in the Interest of *Abdollah*; and as for the Friends of *Ali's* Family, they wanted nothing but a Man of their own Opinion, to head them in order to consume the whole Earth. *Almoctar* swore that he was their Man, and that by their Assistance he would beat down † *all haughty Tyrants*. The other told him, that for his further Satisfaction, that he might not be deceived, they had gone so far already as to set one over them, but a Person of small Experience; *Almoctar* said, he did not intend to call them to *Sedition*, but to the right way, and

† It is an Expression used in the Alcoran.



Merwân I. *to the Church*, and forthwith set forth  
 An. Heg. 64. for *Cufab*. All the way he went, he  
 Capit Aug 29. made it his business to pay his Re-  
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“ respects to the Congregations of the  
 several Mosques, and say his Prayers  
 among them, and harangue them, as-  
 suring them of Success and Victory, and  
 a speedy Deliverance from all their  
 Grievances: When he came to *Cu-  
 fab* he called the Sect together, and  
 told them that he was come “ from  
 † That was “ the † Mine of Excellency, the  
 Mohammed “ *Imàm* that directs the right way;  
 Ebn Haniphi- “ who commanded Medicines to be  
 yah, Ali's Son, “ applied, and the Veil to be remo-  
 then Resident at “ ved, and the Perfection of graci-  
 Meccah. “ ous Works, and the killing of  
 “ their Enemies. He then represen-  
 “ ted to them the Incapacity of *So-  
 lyman* for such an Undertaking, as  
 “ being altogether unexperienced in  
 “ War, and one that would only  
 “ destroy both them and himself:  
 This he inculcated so frequently,  
 that he persuaded a great many of  
 the Sect into his Interest, who began  
 every Day to favour him more and  
 more in their common Discourse, and  
 magnify his Merit, and promise them-  
 selves great things from him. But  
 notwith-

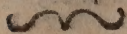
notwithstanding all this, *Solyman's* Interest was still Superior to a amongst the Sect, as being the most Ancient, and of the greatest Authority: He was resolved to go forwards according to his Appointment, with what Forces he had, expecting to be joined by a great Army of the Sect at *Nochàilah*. *Almochtar* staid behind, waiting for an account of *Solyman's* Success, not doubting in the least, but that if he should miscarry the sole Command of the Sect would fall inevitably into his Hands. He was suspected of having a secret Design of seizing the Province, upon which account some of *Solyman's* Party surrounded his House, and having surprized him, would have persuaded the Governour to have bound him, and made him walk Barefoot to Prison: The Governour answered, that he would never do so to a Man that had not declared himself an Enemy, but was only taken up upon Suspicion. Then they would have had him put in Irons, but the Governour answered, that the Prison was restraint enough; whither he was conveyed upon

Merwân I.  
An. Heg. 64.  
Capit. Aug. 29.  
A. C. 683.



Merwân I. upon a Mule, and where for a while  
 An. Heg. 65. we must leave him.  
 Capit Aug. 17.

A. C. 684.



We return now to *Solyman* and his *Penitents*, for so they were called that confederated under him to revenge the Death of *Hosein*, because of their Sorrow for their former Neglect of him in his Extremity. They set out according to their Agreement to meet at their general Rendezvous, at *No-cháilah*, a Place not very far distant from *Cufah* in the New Moon of the latter *Rebiyah*. When he came there and had taken a View of the Camp, he was very much concerned at the smallness of the Number, and dispatched two Horsemen Post to *Cufah*, with Orders to cry out round about the Streets and in the great Mosque, *Vengeance for Hosein*; this alarmed the People, and amongst the rest there was an *Arabian* married to the greatest Beauty of her Time whom he doated upon to an Excess: As soon as he heard that Proclamation he neither answered them one Word, nor went out to them, but put on his Cloaths in great Haste and called for his Arms and his Horse. His Wife asked him if he was possess'd, he answered, *By God no!*

but

but I have heard God's Herald calling for  
*Revenge for the Blood of that Man*  
 [Hosein] and I will answer him, and  
 I will die for him, or God shall dispose  
 of me as he pleases. To whom, said  
 she, do you leave this Child of yours?  
 To God, said he, *who hath no Partner:*  
 O God! I commend to thee my Family  
 and my Child! O God preserve me in  
 them. This said, he followed them,  
 and left her to bewail him.

Merwân I.  
 An. Heg. 65.  
 Capit Aug. 17.  
 A. C. 684.

Those that were gathered together  
 in the Street went to the great Mosque,  
 where they found a great many Peo-  
 ple after the last Evening Prayer, and  
 repeating the same Cry, another, a Per-  
 son of Distinction, armed himself and  
 call'd for his Horse; his Daughter ask-  
 ing him the Reason of it, he answer'd,  
*Child, thy Father flies from his Sin to*  
*his God!* Then calling his nearest Re-  
 lations together he took his Leave, and  
 arrived at *Solyman's* Camp the next  
 Morning. They next looked over  
 the Rolls to see how many had given  
 their Hands at first, and found them  
 sixteen Thousand, whereof there were  
 not above four Thousand present:  
 One said that *Almochtar* had drawn off  
 two Thousand; so that according to

MS. Laud.  
 Num. 161. A.



Merwân I.  
An. Heg. 65.  
Capit Aug. 17.  
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that Account there still remained ten Thousand guilty of Perjury. At last *Mosabbib* told *Solyman*, that they who did not come out of an hearty Intent would do him no Service. *Solyman* and several others of the chief Men made Speeches to that small Handful they had, telling them, That it was not this World they fought for, that they had neither Silver nor Gold, but were going to expose themselves to the Edges of Swords and the Points of Spears. To which the People answered all around, It is not this World that we seek, neither did we come out for the Sake of it. Then they deliberated about the most proper Method of carrying on their Design; one proposed the marching directly into *Syria* to be revenged on *Obeidollah*; another would have them go and destroy all that had a hand in his Death at *Cusfab*, where there were a great many of the Chiefs of the Tribes and several other leading Men. *Solyman* did by no means approve of this last Advice, but said, That they ought to take Vengeance upon that individual Person that had beset him with armed Men, and said to him, you shall have no Protection

*tion from me, unless you surrender your self entirely to my Disposal; \* that wicked Wretch, the Son of that wicked Wretch is your Object!* Besides he did not think it proper by any means to begin a Massacre in their own Province, which would alienate their Friends and exasperate the People to see their Fathers and Brethren and near Relations murder'd before their Faces; wherefore he advised them to leave that Matter to be considered afterwards, if it should please God to grant them a safe Return out of Syria.

Merwân I.  
An. Heg. 65.  
Sept. Aug. 17.  
A. C. 684.

\* That is, Obeidollah the Son of Ziyad.

In the mean time *Ibrahim*, (who, as we have mentioned before, was sent from *Abdollah* the Son of *Zobeir* to gather the Tribute) and *Abdollah* the Son of *Yezid*, the Governor of *Cusab*, being informed of *Solyman's* Expedition, entertained some thoughts of joyning Forces with him: They conceived it was both plausible and practicable enough to secure themselves in that part of the Country, under the pretence of revenging the Death of *Hosein*; besides that *Obeidollah's* Cruelty had raised the greatest Aversion against him imaginable, in



Merwân I.  
An. Heg. 65.  
Capit Aug. 17.  
A. 6. 684.

all the Provinces that had been under his Jurisdiction. They went both to *Solyman*, and perswaded him to stay till they could raise Forces to assist him, or else to abide where he was, till *Obeidollah* should come within their Bounds, which they had very good Reason to think would not be long, after the Alarm was taken in *Syria*. This not prevailing, *Ibrahim* would have perswaded him at least to stay till he could furnish him with some Money (no less than the Tribute of the whole Province.) The Answer to this last Proposal was, that *their going out was not for this World*. Thus the Conference broke off, and *Solyman* continued his March into *Syria*, and *Ibrahim* and the Son of *Tezid* returned back to *Cusab*.

*Obeidollah* was not idle all this while, but was upon his March towards them. *Solyman's* Men perceiving that their Friends of *Madayen* and *Basorah* did not join them according to Promise, began to murmur: And notwithstanding his Endeavours to pacify them, they deserted; so that when he Muster'd them at *Eksàs*, upon the Banks of the *Euphrates*, there were a  
Thousand

Thousand of them wanting: *Solyman* said to the rest, It is a good Riddance; for if they had staid they would have been only a Burthen to you; *The Lord* did not approve of their going out, and therefore he hath withdrawn them, and held them back for the better, wherefore praise ye your Lord.

Merwân I.  
An. Heg. 65.  
Capit Aug. 17.  
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Marching all Night they came the next Morning to *Hosein's* burying Place, where they staid a Night and a Day, which they spent in praying for him, and begging his Pardon. When they first came to his Tomb, they all cryed out with one Voice, and wept, and wished that they had been Partners with him in his Death: There never was seen a greater Day of Weeping than that. *Solyman* said, O God! be merciful to *Hosein* the Martyr, the Son of the Martyr; *The Guide*, the Son of the Guide; the Righteous, the Son of the Righteous! O God! we call thee to Witness, that we are in their Profession of Religion, and in their way, and that we are Enemies of those that killed them, and Friends to those that loved them. Another Account (not contradictory to the former) says, that when they drew near



Merwan I.  
An. Heg. 65.  
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to *Hosein's* Tomb they cried out unanimously, *O Lord! we have deceived the Son of the Daughter of our Prophet; forgive us what is past, and repent towards us, for thou art the Repenter, the Merciful! Have Mercy upon Hosein and his Followers, the righteous Martyrs! And we call thee to Witness, O Lord! that we are the very same sort of Men with those that were killed for his sake, and if thou dost not forgive him to us we must be sufferers.* They did not move till the Morning after, but continued bewailing him and his Friends at his Sepulcher, the sight of which renewed their Sorrow. Nay when *Solyman* commanded them to march, there was never a Man of them would stir till he had first stood over *Hosein's* Tomb, and begged his Pardon: One that was present there swears that he never saw such crowding and pressing about the *Black Stone*. From thence they marched to *Hesásab*, from *Hesásab* to *Alámbar*, from *Alámbar* to *Sodúd*, and from *Sodúd* to *Kayyàrah*.

Whilst they were at *Kayyàrah*, *Abdollah* the Son of *Tezid*, the Governor of *Cusab*, sent them a Friendly

ly Letter, admonishing them of the  
desperateness of their Undertaking, in  
encountering such a Multitude as they  
must expect to meet, with such an  
handful ; assuring them of his being in  
the same Interest with them, and desir-  
ing them to return: He concluded  
thus, “ Do not set at nought my  
“ Advice, nor contradict my \* Com-  
“ mand; come as soon as my Letter  
“ is read to you: God turn your  
“ Faces towards his Obedience, and  
“ your Backs to the rebelling against  
“ him. When the Letter was read,  
and the People had asked *Solyman's*  
Advice, he told them that he saw no  
reason for going back, that they were  
never like to be nearer the two  
† *Hoseins* than now, and that the  
meaning of their persuading them to  
return was, that they might assist *Ab-*  
*dollah* the Son of *Zobeir*, which he  
reckoned to be Erroneous; but if  
they died now, they should die in  
a state of Repentance from their Sins.  
At last he came to *Hait*, from whence  
he wrote an Answer to the Gover-  
nour of *Cusab*, wherein he gave him  
Thanks for his kind Letter, but told  
him that his Men could not accept of

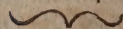
Merwan I.  
An. Heg. 65.  
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\* Arab. Amri.  
It doth not always  
signify strictly  
a Command,  
because that sup-  
poses Superiori-  
ty, but any  
thing that one  
Friend desireth  
of another.

† Hasan and  
Hosein, as we  
have observed  
before.



Merwân I.  
An Heg. 65.  
Capit Aug. 17.  
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his Invitation; that they were true Penitents, and resolved to go forwards and leave the Success to God. The Governour as soon as he received the Letter said, that they were resolved to die, and that would be the next News of them. From *Hait* they went to *Karkisia*, from thence to *Ainwér-dah*. They designed to depose both the *Caliphs*, viz. \* *Abdolmelik* the Son

\* There must be a Mistake here: For this Action was before Merwân's Death. See Elmakin. Solyman and his Penitents met at Nochai-lah on the new Moon of the latter Rebiyah. Merwân died in the Month of Ramadan; so that unless we can suppose them to have been above five Months in their March, (which would not take them so many Weeks) this Action must have been over before the Death of Merwân, therefore instead of Abdolmelick I read Merwân.

of *Merwan*, and *Abdollah* the Son of *Zobeir*, and restore the Government to the Family of the Prophet. Not to enter into a long detail of the tedious Particulars of their March and Engagement, in short *Obeidollah* met them with twenty Thousand Men, and cut them all to Pieces.

Not long after, in the Month *Ramadan*, the *Chaliph Merwân* died. We must here remember, that after *Moa-wiyah's* Decease *Merwân* was chosen *Chaliph* upon this Condition, that *Caled* the Son of *Yezid* should succeed him, excluding his own Children, and that *Caled* had refused to take the Government upon himself because he was so very young; and that to secure the Succession to *Caled* he marry'd *Yezid's* Widow, who was *Caled's* Mother.

However

However afterwards, *Merwàn* having altered his Mind, was desirous to have the Succession pass to his own Children exclusive of *Caled*, and accordingly caused his eldest Son *Abdòlmelik* to be proclaimed his lawful and proper Successor.

*Merwàn I.*  
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*Caled*, who always hated him, came to him one Day, when there were a great many of the Nobility about him in the Garden, and reviled him after the most reproachful manner. This moved the old Man's Choler so that he called him Bastard; *Caled* went and told his Mother all that had passed; the Lady touched to the Quick with this Affront was resolved to be revenged; but said to *Caled*, Child, you must have a care of such Behaviour, for he will never bear it; let me alone, and I will take Care of him for you; *Merwàn* coming in soon after asked her if *Caled* had said any thing concerning him; she told him no, he had more Respect for him.

*Merwàn* did not long survive it, some say she poisoned him, others that she laid a Pillow upon his Face when he was asleep and sat upon it till he

was



Merwân I. was dead, and then told the People  
 An. Heg. 65. that he died on a sudden.  
 Capit Aug. 17.

A. C. 684. Some say his Age was 63, others  
 with more Probability 71. He reigned  
 298 Days.

He was called *Ebn Tarîd*, *The Son of the Expelled*; because *Mahomet* had banished his Father *Hakem* for divulging a Secret. He continu'd in his Exile during the Reigns of *Abubeker* and *Omar*, and the recalling him was objected to *Othman* as one of his greatest Crimes, it being reversing the Sentence of the Prophet; though *Othman*, mild and good-natured as he was, thought that since the Cause of his Banishment, and all the bad Effects of it that could possibly happen, were at an end, the Punishment ought to cease also.

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*The*

*The Fifth Chaliph of the House of  
Ommiyah, (being the Eleventh  
from MAHOMET,)*

**ABDOLMELIK,**

*Son of MERWAN.*

\* **O**N the third Day of the Month *Abdölmelik.*  
*Ramadan* in the sixty fifth Year *An. Heg. 65.*  
of the *Hegjrah*, *Abdölmelik* the Son of *Capit Aug. 17.*  
*Merwân* was inaugurated *Chaliph*, and *A. C. 684.*  
succeeded his Father in the Govern-  
ment of *Syria* and *Ægypt*: It is re-  
ported, that when the News was first  
brought to him he was sitting with the  
*Alcoran* in his Lap; whereupon he  
folded it up and laid it aside, and said,  
*I must take my Leave of thee now.*

\* *Abulphepa.*

*Abdollah* still holding it out against  
him at *Meccah*, he was not willing the  
People should go thither on *Pilgrimage*,  
and for that Reason sent and  
enlarged the Temple at *Jerusalem* so  
as



Abdòlmelik.  
An. Heg. 66.  
Capit Aug. 7.  
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as to take the † Stone into the Body of the Church, and the People began to make their Pilgrimages thither.

† See Vol. I. at  
the Siege of Je-  
rusalem.

MS. Laud.

Num. 161. A.

All this while *Almochtâr* was making the best Use of his Time in order to compass his Designs: During his Imprisonment he had found Means to keep up his Correspondence with the *Seçt*; Letters were conveyed to him in the lining of a Cap: He was soon informed of *Solyman's* Fate, and thought it a proper Time to exert himself. *Abdollah* the Son of *Zobéir* being still in Arms at *Meccah* against *Abdòlmelik* the new *Chaliph*, *Ibrahim* the Son of *Ashtar* was courted by the *Seçt*, who answered, That he would joyn with them if they would be under his Command; but they told him that that was impracticable because they were already pre-engaged to *Almochtâr*, who, at a Meeting where *Ibrahim* was present, producing a Letter from *Almohdi* the Son of *Mahomet*, the Son of *Ali*, who was the Head of the *Seçt* in a lineal Succession, *Ibrahim* gave him his Hand without any more to do, and *Almochtâr* took upon him the sole Command of the Forces. ‡ Not only so, but a great many of them inaugurated

‡ Abulpheda.

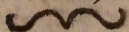
rated him *Chaliph* upon these Terms, That he should govern according to the Contents of the Book of God and the Tradition of his Apostle, and destroy the Murderers of *Hosein* and the Family. The first he attempted to seize was *Shamer*, whom he overcame and killed. The next was *Caula*, who carried *Hosein's* Head to *Obeidollah*, him he besieged in his House, and killed him and burnt him. Afterwards he killed *Amer* who commanded the Army that killed *Hosein*, and gave Orders that the Horse should trample over his Back and Breast; he killed his Son too, and sent both their Heads to *Mohammed ben Hannisiyah*. The *Seet* were afraid lest he should have pardoned *Adi* the Son of *Hathem*, and begged of him to let them kill him; he told them they might dispose of him as they thought fit. They took him and bound him, saying, You stripped the Son of *Ali* before he was dead, and we will strip you alive; and you made a Mark of him, and we will make one of you; then they let fly a Shower of Arrows at him, which stuck so thick over all Parts of his Body that he looked like a Porcupine.

In

Abdölmelik.  
An. Heg. 66.  
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Abdòlmelik.  
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In short, *Almochtâr* found Means to surprize them whensoever he could get any Information where they were, and destroyed them with variety of Deaths.

*Abdòlmelik* had about this Time sent an Army against *Abdollah* the Son of *Zobéir*, who was at *Medinah*; *Almochtâr*, who had two such powerful Enemies to deal withal, was resolved to try if he could get rid of one of them first; he endeavoured to overreach *Abdollah* by sending an Army pretendedly to his Assistance upon the following Occasion.

*Abdòlmelik* having sent an Army out of *Syria* towards *Iràk*, *Almochtâr* was afraid lest they should not only fall upon him on that Side, but that he should at the same time be distressed by *Abdollah's* Brother *Musab*, from *Basorah* on the other. Wherefore he wrote a deceitful Letter to *Abdollah*, wherein he told him, that being informed that *Abdòlmelik* the Son of *Merwân* had sent an Army against him, he would willingly come to his Assistance with a competent Force. *Abdollah* answered him, That if he was once assured of the Sincerity of his Allegiance

ance he might come ; and in order to give him Satisfaction in that Article he desired him to take the Votes of his Men for him, and when he had received them he should believe him, and not send any more Forces into his Country ; and that in the mean time he should send his intended Assistance with all possible Speed against *Abdölmelik's* Army that lay at *Dilkóra* ; upon this *Almochtar* called *Serjabil* the Son of *Wars* to him, and dispatched him with about three Thousand Men, most of them Slaves, for there were not above 700 *Arabs* amongst them, and bad him march directly to *Medinah* and write to him from thence for further Orders. *Almochtar's* Design was, as soon as they came to *Medinah*, to send an *Emir* to command them, whilst *Serjabil* should go and besiege *Abdollah* in *Meccah*. But *Abdollah*, who had no great Reason to put Confidence in *Almochtar*, did not intend to suffer himself to be so surprized, especially since *Almochtar* had not given him the Security he expected ; wherefore he sent *Abbas*, the Son of *Sabel*, from *Meccah* to *Medinah* with two Thousand Men, ordering him,

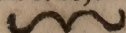
if

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if he found the Army in his Interest to receive them; if otherwise, to use the best of his Endeavour to destroy them.

When *Abbàs* met *Serjabil* he found his Men all in Order of Battel, the Horse all on the Right, and *Serjabil* himself marching before the Foot; *Abbàs* his Men were in no Order at all. After they had saluted one another, *Abbàs* took *Serjabil* aside, and asked him if he did not own himself to be *Abdollah's* Subject? To which Question when *Serjabil* had answered in the Affirmative, *Abbàs* bad him march along with him to *Dilkóra*; *Serjabil* told him, that he had received no such Orders from his Master, but only to march directly to *Medinah*: *Abbàs* told him, that his Master took it for granted that he was come out for no other Purpose but to go to *Dilkóra*; the other still insisted that his Orders were for *Medinah*: *Abbàs* perceiving how Matters stood with him, concealed his Suspicion of him, and told him he was in the right to obey his Orders, he might do as he thought fit, but for his own Part he must go to *Dilkóra*. *Serjabil* and his Men were almost famished for want of Provision in

in their long March; *Abbas* made *Serjabil* a Present of a fat Sheep which he had by him ready killed, and sent a Sheep to every ten of his Men: The Sharpness of their Hunger soon set them on Work, they left their Order and ran backwards and forwards for Water, and whatsoever else was necessary for the dressing their Victuals: *Abbas* in the mean time took about a Thousand of his best Men and came up to their Tents: *Serjabil* perceiving what Danger he was in, cryed out to his Men to come to his Assistance, but there were scarce an hundred of them got together when *Abbàs* was come up close to him, crying out, *O Troop of God! come out and fight with these Confederates of the Devil; you are in the right Way, but they are perjured Villains!* They fought but a very little while before *Serjabil* and about Threescore and ten of his Guard were killed; whereupon *Abbàs* held up a Flag of Quarter, which they readily ran to, except three Hundred who were all afterwards put to the Sword. *Abbàs* let about 200 of them go. When *Almochar* heard the News he wrote to *Mohammed* the

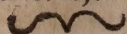
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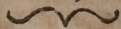


Son of *Haniphiyah*, acquainting him with the Disaster, and proffering him to send a powerful Army to his Assistance, if he would please to accept of it : *Mohammed* answered him that he was very well assured of the Sincerity of his Zeal for his Service ; that if he had thought fit to make use of Arms, he should not have wanted Assistance ; but that he was resolved to bear with Patience, and leave the Event to God, who was the best Judge. When the Messenger that brought *Almochtar's* Letter took his leave, *Mohammed* said to him, Bid *Almochtar* fear God, and abstain from shedding Blood : The Messenger asked him if he would not write that to him, *Mohammed* answered, “ I have already  
“ commanded him to obey the great  
“ and mighty God ; and the Obedi-  
“ ence of God consists in the doing  
“ all that is Good, and the abstain-  
“ ing from all Evil. When *Almochtar* received the Letter he gave it another turn, and said to the People, I am commanded to do that which is just, and reject Infidelity and Perfidiousness.

This

This same Year the *Hoseinians* went to *Meccah*, and performed a Pilgrimage there, under *Abu Abdollah Al-jódali*, upon this occasion. Though *Mohammed* the Son of *Haniphiah*, and all the rest of *Ali's* Family, behaved themselves very inoffensively at *Meccah*, and were so far from making any Disturbance, that they always persuaded their Friends to Peace, who were ready to hazard their Lives in their Service, yet *Abdollah* easily found by Experience, that it would be impossible for him to succeed so long as they were alive, and refused the Oath of Allegiance. For though they did not stir themselves, they had a very strong Party; and a great many other disaffected Persons made use of the pretence of revenging the Death of *Hosein*. He therefore resolved to make an end of it all at once, and seized *Mohammed* and his Family, and seventeen of the principal *Cusians*, and Imprisoned them in the *Zemzem*, and set a Guard over them, and fixed them a time, in which he threatned them, if they did not come in he would put them to Death, and burn them to Ashes. The *Zemzem* is the Name of

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a Pit at *Meccah* which the Musle-  
mans say was made out of that Spring  
which God caused to appear in favour  
of *Hagar* and *Ishmael*, whom *Abra-  
ham* had turned out of his House,  
and obliged to retire into *Arabia*;  
concerning this Well they relate a  
great many strange things not pro-  
per to be inserted in this place. Here  
they were shut up, but (says my Au-  
thor) God, whose Name be magnified  
and glorified, gave to them not to  
come in, though he should execute  
all his Threats upon them. Whilst  
they were in this Condition, they  
found means to write to *Almochar*  
and acquaint him with their Circum-  
stances, desiring also of the *Cusians*  
not to desert them, as they did *Ho-  
sein* and his Family. When he re-  
ceived the Letter, he called the Peo-  
ple together, and having read the  
Letter said, This is from your Guide,  
and the purest of the Family of the  
House of your Prophet, upon whom  
be Peace; they are left shut up  
like Sheep expecting to be killed  
and burnt; but † I shall give them  
sufficient Assistance, and send Horse  
after Horse, as the Streams of Water  
follow

† Here the Ara-  
bick is some-  
thing obscure.

follow one another. Then he sent *Abu Abdollah Aljodali* with Threescore and ten Troopers, all Men of approved Valour. After him a second with 400. Then a third with 100. A fourth with 100. A fifth with 40. And last of all a sixth with forty more. In all, seven Hundred and fifty. These went out at several times one after the other, and *Abu Abdollah* their Chief made a halt by the way, till he was joined by the two Companies, consisting of Forty each, and with this 150 made haste to the Temple of *Meccah*, crying out Vengeance for *Hosein*. At last they went to the *Zemzem*, where they arrived in very good time, for *Abdollah* had got the Wood ready to burn his Prisoners, and there remained but two Days of the appointed time: They beat off the Guard, and broke open the *Zemzem*, and begg'd of *Mohammed* to give them leave to use their liberty with the Enemy of God, *Abdollah* the Son of *Zobeir*; but *Mohammed* answered that he would not † allow any fighting in the Sacred Place of the most high God. *Abdollah* said, Do you think I will

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† It is prohibited  
in the Alcoran,  
Ch. 2. ver. 187.



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 Capit Aug 7.  
 A C. 687.

dismiss them unless they swear to me? nay and you shall swear too. *Abu Abdollah* answered, By the Lord of this Sacred Place thou shalt let them go, or we will cut thee to Pieces. *Abdollah* despising the Smallness of their Number, swore that if he should give his Men leave it would not be an Hour's time before all their Heads were off. *Mohammed* the Son of *Haniphiyah* kept back his Friends, and would not let them fight, and *Abdollah* began to cool, when he saw another Captain come up with 100 Men, and a Second with the like Number; then 200 more in a Body with the Money; who went all to the Temple and cried out *Allah Acbar*, Vengeance for the Death of *Hosein*. When *Abdollah* saw them he was afraid of them. They took him Prisoner, and intreated *Mohammed* to give them leave to dispose of him as they thought fit, but he would not suffer them. The Money which they brought was distributed amongst four Thousand of *Ali's* Friends, and the whole Business through the exceeding Gentleness of *Mohammed's* Temper was amicably compromised.

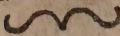
Before

Before *Merwan's* Death, *Obeidollah* was sent towards *Cufah* with an Army, and had leave to Plunder it for three Days. Against him was sent *Yezid* the Son of *Ares*, worthy to be mentioned upon the account of his heroick Courage and Presence of Mind; for when Death appeared in his Face, and he was forced to be held upon his Asfs on both sides, he appointed three Generals to command the Army during the Fight successively, if there should be occasion for them. *Obeidollah* never reached so far as *Cufah*; and now in the first Month of the sixty seventh Year, *Almochtâr* found himself at leisure to send his Forces against him: There was one thing very remarkable in his Preparation; he made a Throne, and pretended that there was something mysterious in it, telling the People, *That it was of the same use to them that the Ark was to the Children of Israel*; and accordingly in this Expedition against *Obeidollah*, it was carried upon a Mule on purpose into the Batel: The Prayer that they said at this Ark was, *O God! grant us to live long in thy Obedience, and help us and do not forget us, but protect us.* And

Abdôlmelik.  
An. Heg. 67.  
Capit. Jul. 27.  
A. C. 686.

MS Laud.  
Num. 161. A.  
Abulpheda.



Abdölmelik. the People answered *Amen, Amen.*  
 An. Heg. 67. *Almochtâr's* General was *Ibrahim* the  
 Capit. Jul. 27. Son of *Ashtar*; after a sharp Engage-  
 A. C. 686. ment, *Obeidollah's* Forces were beaten  
 and himself killed in the Camp. *Ibra-*  
 *him* cut off his Head and burnt his  
 Body. The Number of the Son of  
*Ziyâd's* Men that were drowned in  
 the Flight, was greater than that which  
 was slain in the Field. His Head  
 with some others were sent to *Almoch-*  
 \* Abulpheda. *tar.* \* Thus God revenged the Death  
 of *Hosein* by the means of *Almoch-*  
 † MS. Laud. *tar*, though *Almochtar* had no good  
 Num. 161. A. design in it. † After the Success of  
 this Battel, the People had such a  
 Reverence for this Ark, that they al-  
 most Idolized it.

This Year, *Abdollah* sent his Bro-  
 ther *Musab* to govern *Basorah*: *Al-*  
*mochtâr* was sole Master of *Cusab*,  
 where he persecuted all that he could  
 lay his Hands on, who were not of  
*Hosein's* Party. *Mûsaab* rode muffled  
 to *Basorah*, and when he alighted at  
 the Temple, and went up into the  
 Pulpit, the People cryed out *Emir*,  
 \* *Emir*, that is, a Governour, a Gover-  
 nour. He bad *Hâreth* his Predeces-  
 sor give place, which he did, sitting  
 one

one Step below him. Then having according to custom first praised God he began with these Words of the \* Twenty eighth Chapter of the *Alcoran*; *We relate to thee, the History of Moses and Pharoah with truth, for [the satisfaction of] those that believe; till he came to these Words, and was of them that defile the Earth; and † pointed with his Hand towards Syria: And when he came at these Words, Who were weakned in the Earth, and we shall make them Rulers, and make them Heirs: Pointing towards Hejaz or Arabia Petraea: And at these Words, And we shewed Pharoah and Haman, and their Armies what they most feared, he pointed again towards Syria. Then he said to the Basorians, " I hear that " you use to give Names to your " Emirs; I have named my self He- " jaz, that is Arabia.*

Abdölmelick.  
An. Heg. 67.  
Capit. Jul. 27.  
A. C. 686.

\* Alcoran  
Cap. xxviii.

† When he pointed towards Syria he meant Abdölmelick whom he compares to Pharoah and Haman; and when he pointed towards Arabia he meant his Brother Abdollah.

Soon after one *Shebet* came to *Basorah*, upon a crop-ear'd bob-tail'd Mule, with his Cloaths rent, crying out as loud as he could, *Ta gautha, Ta gautha*, Help! Help! As soon as they had described the manner of his Appearance to *Múfab*, he said he was sure



Abdölmelik.  
 An. Heg. 67.  
 Capit. Jul. 27.  
 A. C. 686.

sure it must be *Shebet*, for no body else would do so but him, and ordered them to give him Admission. He came with a heavy Complaint, seconded by a great many of the chief Men of *Cusab*, who represented the great Disorders committed there, and their Sufferings under the Administration of *Almochtar*; particularly an Insurrection of their Slaves against them, begging his Assistance, and persuading him earnestly to march with an Army against *Almochtar*. He was very much inclined to hearken to their Proposal, but was resolved not to stir till *Almohalleb* his Lieutenant over *Persia* should come to his Assistance. He wrote to *Almohalleb* who made no great haste, not very much approving this Expedition; but he obeyed the second Summons, and came to him with large Supplies both of Men and Money. They joined their Forces, and marched towards *Cusab* against *Almochtar*, who was not wanting to his own Defence, but mustered his Forces, and gave them Battel; after a bloody Fight *Almochtar* was beaten, and made his Retreat into the royal Castle of *Cusab*. *Musab* pursued him and

and besieged him there, where he continued behaving himself bravely till he was killed, upon which his Men surrendered to *Múfab* at Discretion, who put them every Man to the Sword. † They were in all seven Thousand. *Almochtar* was then 67 Years old.

*Abdòlmelick.*  
An. Heg. 67.  
Capit. Jul. 27.  
A. C. 686.

† This was in  
the Month Ra-  
madan An. 67.

† Thus died that great Man, who had beaten all the Generals of *Tezid*, *Merwàn* and *Abdòlmelik*, all three Caliphs of the House of *Ommiyah*, and made himself Master of *Cufah*, and all *Babylonian Iràk*, whereof that City was the Capital, and never pardoned any one of those who had declared themselves Enemies of the Family of the Prophet, nor those whom he could believe to have dipt their Hands in *Hosein's* Blood, or that of his Relations; so that it is said that he killed near Fifty Thousand Men of those People, without reckoning those who were slain in the Battels which he fought.

† D' Herbelot  
in Mokhtar.

This Year the Sect of Separatists called *Azarakites*, sworn Enemies to all established Government, both Temporal and Spiritual, and particularly to the House of *Ommiyah*, made an Eruption

An. Heg. 68.  
Capit. Jul. 17.  
A. C. 687.



Abdölmelik.  
An. Heg. 68.  
Capit Jul. 17.  
A. C. 687.

Eruption out of *Persia*, and overran all *Iràk*, till they came near *Cusab*, and penetrated as far as *Madayen*.

They committed all manner of Outrages as they went, destroying all they met, ripping open the Women with Child, and exercising the utmost Cruelty without Distinction of Sex or Age. There was a Lady of extraordinary Piety as well as Beauty, which one of them would have spared, to whom another answered, What! Thou art taken with her Beauty thou Enemy of God, and hast denied the Faith! and killed her. *Al-mohalleb* then Governour of *Mausal* and *Mesopotamia*, mustered his chosen Troops at *Basorah*, and met them at a Place called *Saulàk*, where they fought desperately for eight Months, without intermitting one Day. This Year there was such a Famine in *Syria*, that they could not undertake any Expedition, nor lay Siege to any Town, because of the great Scarcity of Provision. *Abdölmelik* Encamped in a Place called *Botnàn* near to the Territories of *Kinnisrin*; his Camp was very much incommoded by the great Showers of Rain, however he wintered

wintered there, and afterwards returned to *Damascus*.

In the sixty ninth Year *Abdòlmelik* left *Damascus* to go against *Múfab* the Son of *Zobeir*, and appointed *Amrou* the Son of *Saïd* to take care of *Damascus*, who seized upon it for himself, which obliged *Abdòlmelik* to return. Others say, that when he went out, *Amrou* the Son of *Saïd* said to him, You are going to *Iràk*, and your Father gave me this Government after him, and upon that Consideration I fought along with him, and you cannot be ignorant of the Pains I took in his Service; wherefore give me this Government after you. *Abdòlmelik* would not hearken to his Proposal, and *Amrou* returned to *Damascus*, whither *Abdòlmelik* followed him close. They skirmished in the Streets several Days; at last the Women came with their Children crying out, How long will you fight and destroy one another for the Government of the *Coreish*? and with much ado parted them; and Articles of Peace were drawn between *Amrou* and *Abdòlmelik*.

But standing in Competition for a Crown is a Crime never to be forgiven.

*Abdòlmelik*.  
An. Heg. 69.  
Capit. Jul. 5.  
A. C. 688.  
MS. Laud.  
Num. 161. A.



Abdòlmelik.  
An. Heg. 69.  
Capit. Jul. 5.  
A. C. 688.



given. Three or four Days after *Abdòlmelik* sent for him; he was in Company with his Wife and two or three Friends, who dissuaded him from trusting himself in his Hands, but he resolved to venture, and as he went out he stumbled: His Wife took the Omen, and repeated her Persuasions to stay him, but to no Purpose. He put on his Sword and took an Hundred Men along with him. When he came thither, he was introduc'd himself, but the Gates were shut upon his Men, and no Body permitted to go in along with him but only a little Foot-boy. When he came in *Abdòlmelik* spoke very civilly to him, and placed him by him on the Couch where he sat. After a long Discourse he commanded a Servant to take his Sword off. *Amrou* expressing some Unwillingness to be disarmed, What, said *Abdòlmelik*, would you sit by me with your Sword on? After his Sword was off, *Abdòlmelik* told him, that when he first rebelled against him he had taken an Oath that if ever he got him into his Power, he would put Fetters upon him; *Amrou* said, he hoped he would not expose him in them to the People;

*Abdòlmelik*

*Abdòlmelik* promised him he would not, and at the same time pulled the Fetters from under his Cushion, which were accordingly put upon his Hands and Feet. Then he plucked him so violently against the Couch that he beat out two of his Fore-Teeth; after which he told him, that he would still let him go if he thought he would continue in his Duty and keep the *Coreish* right; But, said he, there never were two Men in one Country engag'd in such an Affair as you and I are concerned in but one of them expelled the other. Some say, that when *Abdòlmelik* saw *Amrou's* Teeth dropt out, as he was taking them in his Fingers, he said, I see your Teeth are out, you will never be reconciled to me again after this; and immediately commanded him to be beheaded,

The *Muezzin* at the same time called to Evening Prayers. *Abdòlmelik* went out to Prayers, and left the Execution of *Amrou* to his Brother *Abdòlaziz* the Son of *Merwàn*; who standing over him with his Sword, *Amrou* begged of him for God's Sake not to do that Office himself, but to leave it to some other Person that was not so nearly

*Abdòlmelik.*  
An. Heg. 69.  
Capit. Ful. 5.  
A. C. 688.



Abdòlmelik.  
An. Heg. 69.  
Capit. Jul. 5.  
A. C. 688.

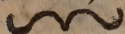
nearly related ; whereupon he threw away his Sword and let him alone. *Abdòlmelik* made but short Prayers, and when he came back, the People observing that *Amrou* was not along with him, acquainted his Brother *John* with the Matter, who took with him some of his Friends, and a Thousand of *Amrou's* Slaves, and made an Assault upon *Abdòlmelik's* House, and broke open the Gates, and killed several of the Guards. In the mean time *Abdòlmelik* wondering to find *Amrou* alive, asked *Abdolaziz* the reason of it, who answering, that he had forborn him out of Compassion ; *Abdòlmelik* gave him reproachful Language, and calling for a Javelin he struck *Amrou* with it, but it not penetrating, he seconded his Blow, still to no purpose : Then feeling upon his Arm, he perceived he had a Coat of Mail on, at which he laughed and said, *Cousin, you come well prepared !* Then he called for his Sword, and having commanded *Amrou* to be thrown upon his Back, he killed him ; but was at the same time seized with such a trembling, that they were forced to take him up, and lay him upon

upon his Couch. All this while *John* Abdölmelik  
 and his Friends were pressing in, An. Heg. 69.  
 Capit. Jul. 5.  
 A. C. 688.  
 killing and wounding all they met:

Wherefore they threw out *Amrou's*  
 Head, to satisfy them that their fighting would be to no purpose; and *Abdölaziz* the Son of *Merwân*, to appease their Rage, threw Money amongst them in plenty. When they saw the Head and the Money, they left fighting and fell to picking it up: But after the heat was over, it is said that *Abdölmelik*, such was his Covetousness, recalled it all again, and ordered it to be put in the publick Treasury. *John* was taken Prisoner and Sentenced to Death, but *Abdölaziz* begged of his Brother not to kill two of the *Ommian* Family in one Day; wherefore he was Imprisoned for about a Month or more, after which he advised with those about him concerning the putting him and his Friends to Death; he was answered that it was better let alone; that they were near Relations, and the best way would be to give them their liberty and let them go if they would to his Enemy *Musab* the Son of *Zobeir*; that if they were killed in that



Abdòlmelik.  
 Cn. Heg. 69.  
 Capit. Jul. 5.  
 A. C. 685.



Service, he would be rid of them by the hands of others; that if they returned and were delivered into his hands again, he might then without incurring any Censure deal with them according to his own Discretion. This Advice took place, and they went to *Musab* the Son of *Zobeir*. Then *Abdòlmelik* sent to *Amrou's* Wife for the Articles of Peace which he had signed to her Husband; she bad the Messenger go back, and tell him that she had wrapt them up with him in his Winding-Sheet, that he might plead his Cause against him with them before his Lord. This was an old Grudge between *Abdòlmelik* and his Cousin *Amrou* begun in their Infancy, occasioned by an old Woman of their own Family, whom they visited frequently when they were Boys, and she used to dress Victuals for them, and give each of them his Dish by himself; and always ordered Matters so, as to raise Emulation between them, and set them together by the Ears. So that they were either always quarrelling or else so obstinately silent as not to speak one Word. *Merwàn* before he died had received

Information

Information that *Amrou* had promised himself the Government after his Decease, which made him make the more haste to lay hold of a proper Opportunity of proposing to the Congregation to swear to his Son *Abdölmelik* and *Abdölaziz* after him, with which they readily complied without any Exception.

Abdölmelik.  
An. Heg. 69.  
Capit. Jul. 5.  
A. C. 688.

In the seventieth Year, the *Greeks* made an incursion into *Syria*. *Abdölmelik*, who had Business enough upon his Hands already, between *Abdollah* the Son of *Zobeir* in *Arabia*, and *Müsab* his Brother in *Iräk*, was not at leisure to go against them, but agreed to pay the *Grecian* Emperor a Thousand Ducats every Week. This same Year *Musaab* went to *Meccah* with prodigious Wealth and Cattel, and all manner of Furniture, which he distributed amongst the *Arabians*. *Abdollah* the Son of *Zobeir* went this Year on Pilgrimage.

An. Heg. 70.  
Capit. Jun. 24.  
A. C. 689.

*Abdölmelik*, now resolved upon his Expedition into *Iräk* against *Musaab*, put to Death the principal Persons that had been concerned with *Amrou* the Son of *Said*: he had sent before him one *Caled* the Son of *Asid*, who

An. Heg. 71.  
Capit. Jun. 14.  
A. C. 690.

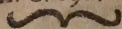


Abdölmelik.

An. Heg. 71.

Capit. Jun. 14.

A. C. 690.



going privately into *Basorah*, had begun to form a Party for him: *Musab* having received Intelligence of his Proceedings, went to *Basorah* in hopes of surprising him; but he being out of the way, he sent for the Chief of the *Basorians*, and reproached them severally; one with the Meanness of his Family; another with some scandalous Action either of his own, or some of his Relations; all of them with something; which Behaviour only exasperated them, and made them more averse to his Interest. *Abdölmelik* had in the mean time sent several Letters to the leading Men full of large Promises: Amongst the rest he sent one to the faithful *Ibrahim* the Son of *Alashtar*, who delivered it to *Musab* sealed up as it came. The Contents of it were, that if he would come over to his Party he would give him the Lieutenancy of *Irak*; *Ibrahim* told him that he might depend upon it that he had written much to the same Purpose to all his Friends, and advised him to behead them; but *Musab* did not approve of that Expedient, because it would create an Aversion in

in all their Tribes; then *Ibrahim* advised him to Imprison them or put them in Chains, and set some body over them, who if he should be Conquered should strike their Heads off, but if he got the Victory he might make a Compliment of them to their Tribes. *Musab* answered, I have other Business to mind; God bless *Abubebrân* who gave me warning of the Treachery of the *Iràkians* as if he had foreseen this very Business wherein I am now engaged.

The *Syrian* Nobility did not approve of *Abdôlmelik's* engaging himself in this Expedition; not that they disliked his Design, but they chose rather that he should stay at home with them at *Damascus*, and reduce *Iràk* by his Generals, rather than expose his Person to the Hazards of War, fearing, lest if he should miscarry, their Government might be in an unsettled Condition, and their Affairs embroiled. To this he answered, That nobody was fit for that Undertaking but a Man of Sense, and perhaps he might send a Man of Courage that wanted Conduct; that he found himself qualified both by his Abilities in War and his Personal Cou-

Abdôlmelik.  
An. Heg. 71.  
Capit. Jul. 14.  
A. C. 690.



Abdölmelik.  
An Heg. 71.  
Capit Aug. 14.  
A. C. 690.

rage: That *Musab* was of a couragious Family; that his Father *Zobéir* had been the most valiant of the *Coreish*, and that he himself was brave, but did not understand War, and loved an easy Life; that he had some with him that would be against him, but for his own Men he could depend upon their Fidelity.

They joyned Battel at a Place called *Masken*. The *Iràkians*, according to their Custom, were resolved to betray *Músab* before; for they did not intend to expose their Country to be ravaged by a *Syrian* Army for his Sake. His faithful Friend *Ibrahim* the Son of *Ashtar* gave the first Charge, and

\* That is as we pronounce, *Ma-homet* the Son of *Aaron*.

repulsed \* *Mohammed* the Son of *Haroun*, whom *Abdölmelik* supported with a fresh Company; and at the second Charge *Ibrahim* was killed. *Músab's* General of the Horse ran away, and a great many of the rest stood by and would not obey his Command; Then he called out O *Ibrahim*! but there is no *Ibrahim* for me to Day! It is said, that when *Músab* was upon his March against *Abdölmelik*, *Abdölmelik* asked if *Omer* the Son of *Abdollah* was with him; being answered No, for

for he had made him his Lieutenant of *Persia*; he enquired next if *Almo-halleb* was there, they told him No, he was Lieutenant over *Mausal*: he asked the third Time if *Ibàd* the Son of *Hofsem* was there; being answered in the Negative, and assured that he had left him behind him at *Basorah*, he was exceeding glad and presaged a certain Victory, For, said he, he will have no body to help him.

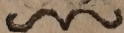
Abdölmelik.  
An. Heg. 71.  
Capit. Fur. 14.  
A. C. 690.

When *Múfab* perceived his forlorn Condition, he persuaded his Son *Isa* to ride with those Men he had to *Meccah*, and acquaint his Uncle with the Perfidiousness of the *Irakians*: But *Isa* (who must be very young, for his Father was but six and thirty) would not leave him, but told him that † his Life would do him no good if he survived him, and persuaded him to make his Retreat to *Basorah*, where he would find his Friends met together, and from whence he might go to the Governour of the Faithful, meaning his Uncle *Abdollah* the Son of *Zobéir*: But *Músaab* said, It should never be talked among the *Coreish* that he ran away, nor that he came into the sacred Temple of *Meccah* routed, and

† Yacut Hamawi.



Abdölmelik.  
An. Heg. 71.  
Capit Jun. 14.  
A. C. 690.



therefore bad his Son, if he chose it, come back and fight ; he obeyed and died in Battel, and his Father *Músaab* was killed not long after him. It is said, that during the Engagement, *Abdölmelik* had sent to *Músaab* and tendered him Quarter ; but he answered, That such Men as he was did not use to go from such a Place as that (meaning the Field of Battel) without either conquering or being conquered. After he was grievously wounded with Arrows he was stabbed, and his Head cut off and carried to *Abdölmelik*, who proffer'd the Bearer a Thousand Ducats, which he refused, saying, That he did not kill him in Obedience to him, but to revenge his own Quarrel, and for that Reason he would take no Mony for bringing the Head. \* *Músaab* was *Abdölmelik*'s intimate Friend before he was *Chaliph*, but marrying afterwards *Sekinah*, *Hosein*'s Daughter, and *Ayesha* the Daughter of *Telbah* he was engaged by those Marriages in the Interest of two Families that were at mortal Enmity with the House of *Ommiyah*.

\* *Abulpheda*.

MS. Laud.

Num. 161.

As soon as this Battel was over *Abdölmelik* enter'd into *Cusab*, and with it

it took Possession of both the *Babylonian* and *Persian Irak*. As soon as he signified to the People that he expected they should come in and take the Oaths to him, they came unanimously. Soon after he came into the Castle he enquired after *John* the Brother of *Amrou* whom he had killed; and being informed that he was not far off, he would have had his Men produced him; which they refusing, unless he would first promise them that he should suffer no Harm, he seemed to take it ill at first that they should pretend to capitulate with him, but at last he condescended to promise them, and *John* made his Appearance. When he came into his Presence, *Thou vile Wretch!* said *Abdölmelik*, *with what Face wilt thou appear before thy Lord, after having † deposed me? With that Face,* answered *John*, *that he hath created.* Then he took the Oath of Allegiance to him, and there was an End of that Business. He ordered vast Sums of Money to be distributed among the People, and made a splendid Entertainment, to which every body that would come was welcome. When he was sat down, *Amrou* the Son of *Harreth*

*Abdölmelik.*  
An. Heg. 71.  
*Capit Jun. 14.*  
A. 6. 690.

+ That is as much as in him lay; for they use that Expression, though a Prince was not actually deposed.



Abdölmelik.  
An. Heg. 71.  
Capit. Jun. 14.  
A. C. 690.

Ms. Laud.  
Num. 161. A.

† Hence I ob-  
serve that the  
Arabians had  
not altered their  
Cookery since A-  
braham's time,  
who made use of  
Butter and Milk  
when he enter-  
tained the  
Angels. See  
Gen. xviii. 8.  
There is some  
Obscurity in the  
Arabick.

*reth* an ancient *Mechzumian* came in; he called him to him, and placing him by him upon his *Sofa*, asked him what Meat he liked best of all that ever he had eaten; the old *Mechzumian* answered, An Asses Neck well seasoned and well roasted: You do nothing, says *Abdölmelik*, what say you to a Leg or a Shoulder of a fucking Lamb, well roasted and † cover'd over with Butter and Milk? Whilst he was at Supper he said,

*How sweetly we live, if a Shadow would last!*

After Supper was over he took the old *Mechzumian* along with him to satisfy him concerning the Antiquities of the Castle; and when the Answers to all his Questions began of Course with *This was*, and *That was*, and *He was*; and the like, it raised a melancholy Reflection in the *Chaliph*, and he repeated this *Arabick* Verse out of an ancient Poet;

*And every thing that is new, (O Oma-  
im!) goes to Decay, and every one  
that IS to Day goes to HE WAS.*

Then returning to his *Sofa* he threw himself

himself upon it, and repeated these Verses,

Abdölmelik.  
An. Heg. 71.  
Capit Aug. 14.  
A. C. 690.

*Proceed leifurely because thou art mortal, and chastise thy self O Man !*

*For what is past will not be when it is gone, as that which is present will be past.*

Or,

*For what was will not be when it is past, as what is will be it was.*

\* When *Músaab's* Head was brought to him in the Castle, one that stood by said, Now I recollect something very particular of my own Observation ; I saw *Hosein's* Head presented in this same Castle to *Obeidollah*, *Obeidollah's* to *Almochtar*, *Almochtar's* to *Músaab*, and now at last *Músaab's* to your self. The *Chaliph* was surpris'd and concern'd at this Discourse, and commanded the Castle to be forthwith demolished to avert the ill Omen.

\* MS. Hunt.  
Num. 495.  
D' Herbelot.

When the News of *Músaab's* Death was brought to his Brother *Abdollah* the Son of *Zobeir*, he made a Speech to the People upon that Occasion as follows,, “ Praise be to God to whom  
“ belongs the Creation and the Com-  
“ mand of all Things ; who gives Do-  
“ minion

MS. Laud.  
Num. 1612 A.



Abdölmelik. "minion to whom he pleases, and takes  
 An. Heg. 71. "it away from whom he pleases; and  
 Capit Jun. 14. "strengthens whom he pleases, and weak-  
 A. C. 690. "ens whom he pleases; only God never  
 "weakens him that hath Truth on his  
 "Side, though he stands alone, nor  
 "doth he strengthen him whose Friend  
 "is the Devil, though all the World  
 "should joyn in his Assistance. There  
 "is News come from Irāk which is  
 "Matter both of Sorrow and Joy to  
 "us; it is the Death of Músaab, to  
 "whom God be merciful. Now what  
 "rejoyceth us, that his Death is Mar-  
 "tyrdom to him, and what is Matter  
 "of Grief to us, is the Sorrow where-  
 "with his Friends will be afflicted at  
 "his Departure; but Men of Under-  
 "standing will have recourse to Pati-  
 "ence, which is of all the most noble  
 "Consolatiou. As for my own Part,  
 "if I be a Sufferer in Músaab, I was  
 "so before in [my Father] Azzobeir:  
 " \* Nor was Músaab any thing else but  
 "one of the Servants of God and an  
 "Assistant of mine. But the Irakians  
 "are treacherous and perfidious, they  
 "betrayed him and sold him for a vile  
 "Price. And if we be killed, by God  
 "we do not dye upon Beds as the Sons

\* Here is a dif-  
 ficulty in the  
 Arabick.

“ of Abilâsi die : By God there was  
 “ never a Man of them killed in Fight,  
 “ either in the Days of Ignorance or  
 “ Islam : But we do not die but push-  
 “ ing with Lances and striking under  
 “ the Shadow of Swords. As for this  
 “ present World it diverts from the  
 “ most High King, whose Dominion  
 “ shall not pass away, and whose King-  
 “ dom shall not perish ; and if it [the  
 “ present World] turns its Face I shall  
 “ not receive it with immoderate Joy ;  
 “ and if it turns its Back I shall not  
 “ bewail it with indecent Sorrow. I  
 “ have said what I had to say, and I  
 “ beg Pardon of God both for my self  
 “ and you.

Abdölmelik.  
 An. Heg. 71.  
 Capit. Jun. 14.  
 A. C. 690.

Whilst Mohalleb was engaged against  
 the Separatists they received Intelli-  
 gence of Músaab's Death, before he  
 and his Men knew any thing at all of  
 it. Whereupon they called out to his  
 Men, *What ! will you not tell us what  
 you think of Músaab ?* They said, He  
 is the Imâm of the right way. And  
 he is, replied the Separatists, your  
 Friend both in this World and that to  
 come ? They answered, yes. And you  
 are his Friends both alive and dead ?  
 Yes.

An. Heg. 72.  
 Capit. Jun. 3.  
 A. C. 691.



Abdòlmelik. Yes. *And what do you think of Abdòlmelik the Son of Merwàn? They said, He is the Son of the accursed; we are clear of him before God, and the shedding his Blood is more free for us than yours. And you are, continued the Separatists, his Enemies both alive and dead? Yes, we are his Enemies both alive and dead. Well, said the Separatists, Abdòlmelik hath killed your Imàm Músaab, and you will make Abdòlmelik your Imàm to Morrow, though you wash your Hands of him to Day and curse his Father. To which the other answered, Youlye, ye Enemies of God. But the next Day, when they were informed of the truth of it; they changed their Note, and Mohàlleb and all his Men took the Oath to Abdòlmelik: Upon this account they were bitterly reproached by the Separatists, who said to them, Now, you Enemies of God! Yesterday you were clear of him both in this World and the World to come, and affirmed that you were his Enemies both alive and dead and now to Day he is your Imàm and your Caliph, who killed your Imàm whom you had chosen for your Patron. Which of these*

*these two is the right?* They could not deny what they had said the Day before, and were loath to give themselves the Lye; so they answered, You Enemies of God! we were pleased with the other so long as he presided over us; and now we approve of this as we did before of the other. To which the Separatists answered, *No, by God, but you are Brethren of the Devils, Companions of the Wicked, and Slaves to the present World.* This is the Account of that Conference.

Abdölmelik.  
An. Heg. 72.  
Capit. Jun. 3.  
A. C. 691.

*Abdölmelik*, now upon his return into Syria, made *Bashar* his Brother Governour of *Cusab*, and *Caled* the Son of *Abdollah* Governour of *Basorah*. When *Caled* came thither, he made *Mohalleb* Supervisor of the Tribute; indiscreetly, for *Mohalleb* was the best General of the Age, and in all Probability the Victory which was gotten by the *Azarakites* was owing to his Absence: They beat *Abdölaziz* who was sent against them, and took his Wife Prisoner: As they were talking about what she was worth, and valuing her at about an Hundred thousand Pieces, one of the Chief of them



Abdölmelik, them said, *What, shall she escape so?*  
 An. Heg. 72. *I do not see that this Heathen doth*  
 Capit Aug. 3. *any thing but cause disturbance amongst*  
 A C. 691. *you, and struck her Head off. Some*  
 MS. Laud. that stood by, told him they could  
 Num. 161. A. not tell whether they should praise  
 him or blame him, he answered he did  
 it only out of Zeal. *Caled* wrote a  
 Letter to *Abdölmelik* acquainting him  
 with the loss of the Army, and de-  
 siring to know his Pleasure, who an-  
 swered him thus. “ I understand by  
 “ the Letter you sent by your Messen-  
 “ ger, that you sent your Brother to  
 “ fight against the Separatists; and I  
 “ received the account of your slaugh-  
 “ ter and Flight; and I enquired of  
 “ your Messenger where *Mobälleb* was,  
 “ who informed me that he was your  
 “ Lieutenant over *Ebwáz*; God re-  
 “ jected thy Counsel when thou sentst  
 “ thy Brother, an *Arabian* of *Mec-*  
 “ *cab* to Battel, and didst keep *Mo-*  
 “ *balleb* by thy side to gather Taxes,  
 “ who is a Man of a most penetrating  
 “ Judgment, and good Government,  
 “ Hardned in War, and is the Son  
 “ and the Grandson of it: See there-  
 “ fore and send *Mobälleb* to meet  
 “ them in *Ebwáz* or beyond *Ebwáz*;  
 “ and

“ and I have sent to *Bashur* to assist  
 “ thee with an Army of *Cusians*; and  
 “ if thou goest and meetest thy Ene-  
 “ my, do not undertake any En-  
 “ terprize against him till thou hast  
 “ shewn him to *Mohálleb*, and asked  
 “ his Advice about him if it please  
 “ God. Peace be upon thee, and the  
 “ Mercy of God.” *Caled* was not well  
 pleased with the Contents of the  
 Letter, both because he had bla-  
 med him for sending his Brother to  
 manage the War, and because he had  
 laid him under the restraint of doing  
 nothing without the Advice of *Mo-  
 hálleb*. *Abdólmelik* ordered *Bashur* to  
 assist them with five Thousand *Cu-  
 sians*, and to send a Messenger first  
 out of Complaisance to *Mohálleb*,  
 who was a Person of too great Consi-  
 deration, not to be treated with the  
 utmost Respect.

*Abdólmelik*:  
 An. Heg. 72  
 Capit. Fin. 3.  
 A. G. 691.

Their Forces being ready, they  
 marched and met the Enemy near the  
 City *Ehwáz*, for the *Azarakites* were  
 advanced so far, and almost come up  
 to the Camp of the *Muslemans*. There  
 were Ships in the River, which *Mo-  
 hálleb* advised *Caled* to seize; but  
 before that could be put in Execution,



Abdölmelik  
An. Heg. 72.  
Capit. Jun. 3.  
A. C. 691.

there came a Party of the Enemies Horse, and set them on Fire. As *Moballeb* passed by one of his Generals, and perceived he had not Intrenched himself, he asked him the reason of it. The other swore, he valued them no more than a Camel's Fart. *Moballeb* bad him not despise them, for they were the Lions of the *Arabians*. One of the *Azarakite* Poets heard what the General had said to *Moballeb*, and repeated three Verses, the Meaning of which was, That he might be most properly compared to a Camel's Fart, whose good Works did not come up to his Pretences. They remained in their Intrenchments about twenty Days; and *Caled* and *Moballeb* fell upon them, and, after as bloody a Battel as had been fought in the Memory of Man, entirely routed them and took Possession of their Camp. *Caled* sent *David* to pursue them, and dispatched an Express to *Abdölmelik* acquainting him with the Success; who immediately commanded his Brother *Bashar* to send four Thousand Horse more to join *David* and pursue them into *Persia*: These Orders were obeyed till they had lost almost all their

their Horses, and were quite tired, and almost starved, so that the greatest part of the two Armies returned on Foot to *Ehwàz*.

Abdòlmelik.  
An. Heg. 72.  
Capit. 3.  
A. C. 691.

Thus *Abdòlmelik* in the Seventy second Year having brought all the Eastern Part of the Musleman Empire entirely under his Subjection, had no Opposition left but what was made at *Meccah* by old *Abdollah* the Son of *Zobeir*. Against him *Abdòlmelik* sent *Hejage* the Son of *Joseph*, one of the most Eloquent as well as Warlike Captains that flourished amongst them, during the Reigns of the *Caliphs*. One Reason among others that inclined him to employ him in that Service was, because when *Abdòlmelik* was upon his return into *Syria*, *Hejage* said to him, I saw in my Dream that I had taken the Son of *Zobeir* and flay'd him; wherefore send me against him, and commit the Management of that War to my Charge. The *Caliph* was pleased with the Dream, and sent him with a strong Body of *Syrians* to *Meccah*, whither he had written before, promising them Protection and Security, upon Condition that they should



Abdòlmelik.

An. Heg. 72.

Capit Jun. 3.

A. C. 691.

come under his Obedience. *Abdollah* sent out Parties of Horse against him, but in all the Skirmishes they came by the worst. Hereupon *Hejage* wrote to *Abdòlmelik* to send him sufficient Force to besiege *Abdollah*, assuring him that his Fierceness was very much abated, and that his Men deserted daily. *Abdòlmelik* wrote to *Thàrik* the Son of *Amer* to assist him, who joined him with five Thousand Men. *Hejage* came to *Thayef* (a Town lying sixty Miles Eastward of *Meccah*) in the Month *Sbaaban* in the Seventy second Year, and *Thàrik* came to him in the new Moon of *Dulhagjah*, but he did not go round the Temple, nor come near it, because he was under a Vow; but kept himself in his Arms, and neither touched any Woman, nor Anointed himself till after the Death of the Son of *Zobeir*. *Abdollah* killed the Sacrifice (either Camels or Oxen) on the † *killing Day*, that is the tenth of ‡ *Mohar-ram*; but neither he nor his Friends performed the Rights of Pilgrimage, because they had not been at Mount *Arafat*, which is necessary in order to

Arab.

† Yaumolneh-ri.

‡ An. Heg. 73.

Capit Maij 22.

A. C. 692.

to the making a true Pilgrimage, but they being besieged could not do it.

Abdölmelik.  
An. Heg. 73.  
Capit Maij 22.  
A. C. 692.

This same Year *Abdölmelik* wrote to *Abdollah* the Son of *Hazim* to persuade him to come in, and promised him to give him the Revenues of *Chorasan* for seven Years upon that Condition; who took his Proffer so disdainfully, that he told the Messenger if it were not for making a Disturbance between the two Tribes, he would have killed him; however he made him eat the Letter he brought. After this *Abdölmelik* sent a General against him with sufficient Force, and killed him. Others say that he was not killed till after the Death of *Abdollah* the Son of *Zobeir*, and that *Abdölmelik* sent *Abdollah's* Head to the Son of *Házim*, imagining that he would not then stand out any longer; but it had a quite contrary Effect, for as soon as he saw it, he swore he would never come under his Obedience as long as he lived; then calling for a Bason he washed the Head and Embalmed it, and wrapped it up in Linnen and prayed over it, and sent it to *Abdollah's* Relations at *Medinah*; and made the Messenger eat

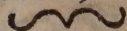


Abdölmelick.

An. Heg. 73.

Capit Maij 22.

A. C. 692.



MS. Laud.

Num. 161. A.

the Letter, telling him that if he had not been a Messenger he would have struck his Head off: And some say that he cut his Hands and Feet off first, and afterwards his Head.

The whole time during which *Abdollah* was besieged was eight Months and seventeen Nights. They battered the Temple of *Meccah* with Engines, and it Thundered and Lightned so dreadfully, as put the *Syrians* into a terrible Consternation, and made them give over. At this *Hejage* stuck the corner of his Vest into his Girdle, and putting one of the Stones into it that they used to throw out of the Engines, slang it; his Example set them on Work afresh. The next Morning there came upon them Storm after Storm, and killed twelve of his Men, which quite dispirited the *Syrians*: *Hejage* said to them, O *Syrians* do not dislike this, I am a Son of *Tebámah*: This is the Storm of *Tebámah*: This Victory is just at hand: Rejoice at the News of it; their Men suffer as much by it as you do. The next Day there was another Storm, and some of *Abdollah's* Men were killed, which gave *Hejage* opportunity to

to encourage his Men and say, Do not you see that they are hurt, and you are in a state of Obedience, and they of Disobedience? Thus they continued fighting till a little before *Abdollah* was killed. His Friends deserted from him every Day, and ran over to *Hejage*. The greatest part of the Inhabitants of *Meccah* did so, to the Number of ten Thousand: Nay, his two Sons *Hamzah* and *Chobeib* left him, and went and procured Conditions for themselves. When he perceived himself forsaken on all sides, he went to his Mother (who was Grand-Daughter to *Abubeker* the first *Caliph*, and was then ninety Years of Age, a Woman of a most undaunted Spirit) and said to her, “ O Mother! The People have deserted me even to my own Children and Family, and I have but a few left with me, and they are such as would hardly be able to stand it out an Hours Space; and these People will give me whatsoever I desire in this World; what do you advise me to do? Son, said she, judge for your self; if you know that you are in the right, and pretend to be so,

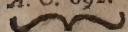
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persevere

*Abdölmelik.*  
An. Heg. 73.  
*Capit Maij. 22.*  
A. C. 692.



Abdölmelik.  
An. Heg. 73.  
Cepit Maij 22.  
A. C. 692.



*persevere in it; for your Friends  
have died for the sake of it; where-  
fore be not so obstinately resolved to  
save your Neck as to become the Scorn  
of the Boys of the Ommian Family;  
But if thou chusest the present World,  
Alas! bad Servant! thou hast destroy-  
ed thy self, and those that were killed  
with thee. And if thou say'st I stood  
to the Truth, and when my Friends  
declined I was weakned! This is neither  
the part of an Ingenuous nor a Religi-  
ous Man. And how long can you con-  
tinue in this World? Death is more  
eligible. Then Abdollah drew near  
and kissed her Head, and said, " By  
" God, this is the same Thought where-  
" in I have persisted to this very Day;  
" neither did I incline towards this  
" World, nor desire to live in it, nor  
" did any other Motive persuade me  
" to dissent, but my Zeal for God.  
" However I had a Mind to know  
" your Opinion, and you have added  
" to the View which I had before :  
" Wherefore, Mother, look upon  
" me as a dead Man from this Day:  
" Nor let your Grief be immoderate,  
" but resign your self to God's Com-  
" mand; for your Son hath not  
" stood*

“ stood in the Footsteps of the Scan- Abdömelik,  
 “ dalous, nor done any thing worthy An. Heg. 73.  
 “ of Reproach; nor prevaricated in Capit Maij 22.  
 “ the Judgment of God, nor dealt A C. 692.  
 “ treacherously in giving his Faith :  
 “ nor supported himself by doing  
 “ Injury to any Person that delivered  
 “ up himself or entered into Cove-  
 “ nant; nor did any Injustice done  
 “ by any of my Officers ever reach  
 “ me that I approved of, but always  
 “ discouraged it; nor was there any  
 “ thing that I preferred to the doing  
 “ the Will of my Lord. O God!  
 “ thou knowest that I do not say this  
 “ for the Justification of my self, but  
 “ to comfort my Mother, that she  
 “ may receive Consolation after my  
 “ Decease. She answered, *I hope in*  
*God, I shall have good Comfort in*  
*thee whether thou goest before me, or*  
*I before thee. Now go out upon my*  
*Soul, and see what will be the issue.*  
 To which he answered, “ God give  
 “ thee a good Reward, O Mother!  
 “ You will not cease praying for me,  
 “ both before and after. She answer-  
 ed, *That I never shall; others are*  
*killed in vain, but thou for the Truth.*  
 O God! be merciful to him for his  
*Watchfulness*



Abdölmelick  
An. Heg. 63.  
Capit Maj. 22.  
A. C. 692.

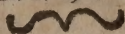
*“ Watchfulness in the long Nights  
and his Diligence \* and his Piety  
towards his Father and me; O God  
I resign my self to what thou shalt  
command concerning him; I am  
pleased with what thou dost decree;  
give me in Abdollah the Reward  
of those that are grateful and per-  
severing. This was about ten Days  
before he was killed, and some say  
five. The Day whereon he was kil-  
led he went into the House of his  
Mother, with his Coat of Mail on and  
his Helmet, and took hold on her  
Hand and kissed it. She said, This  
Farewel is not for a long time. He  
told her he was come to take his leave  
of her, for this was his last Day in this  
Life. As he embraced her, she felt  
the Coat of Mail, and told him that  
the putting that on did not look like  
a Man that was resolved to die; he  
said that he had not put it on,  
but only that he might be the  
better able to defend her; she said  
she would not be so defended, and  
bad him put it off. † Then she bad  
him go out, assuring him that if he  
was killed he died a Martyr; he said  
he did not so much fear Death as  
the*

\* Here is a  
word or two  
which I do not  
so well appre-  
hend the mean-  
ing Of: Watthe-  
ma, Phi'l Ha-  
wájeri'l Medi-  
nah wa Mec-  
cah.

† Elmakin.

the being exposed after it ; to which she courageously answered, that a Sheep when it was once killed never felt the flaying. Before he went out, to increase his Courage, she gave him a draught with a Pound of Musk in it. At last he went out, and defended himself to the Terror and Astonishment of his Enemies, killing a great many with his own Hands, so that they kept at a distance, and threw Bricks at him, and made him stagger ; and when he felt the Blood run down his Face and Beard, he repeated this Verse,

Abdólmelik.  
An. Heg. 73.  
Capit Maij 22.  
A. C. 692.



*The Blood of our Wounds doth not fall  
down upon our Heels, but upon our  
Feet.*

meaning, that he did not turn his Back upon his Enemies. Then they killed him, and as soon as *Hejage* heard the News he fell down and worshipped. His Head was cut off, and his Body hung up, and they smelt the Perfume of the Musk he had drank several Days after.

*Tharik* said to *Hejage* that never Woman bore a braver Man. How, said *Hejage*, do you commend a Man that  
was



Abdölmelik. was in Rebellion against the Emperor of the Faithful? Yes, answered *Tharik*, and he will excuse us; do you only consider that we have been besieging him these seven Months, and he had neither Army nor strong Place of Defence, nevertheless whenever we engaged him he was always a Match for us, nay Superior to us. This Discourse of theirs reached *Abdölmelik's* Ears, who said that *Tharik* was in the right.

*Abdollah* was *Caliph* nine Years, being inaugurated in the sixty fourth Year, immediately after the Death of *Yezid* the Son of *Modwiyah*. He was a Man of extraordinary Courage, but covetous to the last degree. So that this Sentence passed amongst the *Arabians* for a sort of a Proverb, That there was never a valiant Man but was also liberal, till *Abdollah* the Son of *Zobeir*. He was in a great Repute upon the account of his Piety; He is said to have been so fixed and unmoved when he was at Prayer, that a Pidgeon lighted upon his Head, and sat there a considerable time, without his knowing any thing of the Matter. † *Abulpheda* says he wore a Suit of

† *Abulpheda*.  
MS. Poc. N.  
303.

of Cloaths \* forty Years without putting them off his Back, but doth not inform us what they were made of. This Family of the *Zobeirs* passed amongst the *Arabians* for a half-witted sort of People.

After he was dead, all *Arabia* acknowledged *Abdölmelik* for their *Caliph*, and *Hejage* took the Oaths of Allegiance for him. This Year *Mohammed* the Son of *Merwan* took *Affaphiyah* and beat the *Greeks*; and it is said that this same Year *Othman* the Son of *Waled* fought the *Greeks* on the side of *Arminia* with four Thousand Men, and beat their Army consisting of sixty Thousand.

*Hejage* now Master of all *Arabia* in the seventy fourth Year, pulls down the Temple of *Meccah*, which *Abdollah* had repaired, placing the Stone on the outside of it again, and restoring it to the Form it was in before *Mahomet's* time. He exercised most unmerciful Cruelty upon the poor *Medinians*, and stigmatized them with marks in their Necks and Hands; he used frequently to pick Quarrels with them without any Provocation, and punish them without any Crime.  
He

*Abdölmelik.*  
An. Heg. 73.  
*Capit Maij* 22.  
A. C. 692.

\* The Arabian Historians never use Figures to express their Numbers, but write them in Words at length. 'Tis hardly to be supposed that the Transcriber would be guilty of such a Mistake as to write *Arbaina* for *Arbaah*, i.e. Forty for four; and the other Account is incredible.

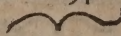
An. Heg. 74.  
*Capit Maij* 12.  
A. C. 693.



'Abdòlmelik. He met with one of them once and  
 An. Heg. 74. asked him what was the reason he  
 Capit Maij. 12. did not assist *Othman* the Son of *Affàn*?  
 A. C. 693.

He answered he did. *Hejagè* told him he lyed, and immediately commanded a Stamp of Lead to be put upon his Neck. Thus he continued plaguing and tormenting them, till the *Azàrakites* raising new Commo- tions in the East, *Abdòlmelik* thought his Service necessary in those Parts, and made him Governour of *Iràk*, *Chorasàn* and *Sigistàn*; upon which he removed from *Medinah* to *Cusab*, *Abdòlmelik's* Brother *Bashar* being then dead. He enteted into *Cusab* muffled up in his Turbant; the Curiosity of the People drew them all round about him, who assured them they should soon know who he was : Then going directly to the Mosque he mounted the *Membar* or Pulpit, where he treated them after a very rough manner, and swore that he would make the Wicked bear his own Burthen, and fit him with his own Shoe; and a great deal more to the same purpose, which increased their Terror and Aversion. † One Day when he went in- to the Pulpit, after a short Pause he rose up

† Abulphera-  
 gius. MS. Laud.  
 Num. 161. A.

up and said, “ O *Irakians*! methinks  
 “ I see the Heads [*of Men*] ripe and  
 “ ready to be gathered, and Turbants  
 “ and Beards sprinkled with Blood. 

Abdölmelik.

An. Heg. 75.

Capit Maj 1.

A. C. 694.

The Day after he came to *Cufah*,  
 hearing a noise in the Street, he went  
 directly to the Pulpit, and made a  
 most reproachful Speech to them,  
 swearing that he would make such  
 an Example of them by the Severity  
 of his Punishments, as should exceed  
 all that went before it, and be a Pat-  
 tern for all that should come after it.  
 He then began to give daily Instances  
 of his Cruelty, and his Rage vented  
 it self particularly upon those that  
 had any hand in the Murther of the  
*Caliph Othman*. From thence he  
 went not long after to *Basorah*, where he  
 made them a Speech much to the same  
 purpose that he had done before at  
*Cufah*; and to give them a taste of his  
 Discipline, caused one of them to be  
 Beheaded upon the Place, who had  
 been informed against as being a Re-  
 bel. This provoked the *Iràkians* to  
 such a degree, that they made an In-  
 surrection against him, but to no pur-  
 pose, for he beat them in a Field fight,  
 and having sent eighteen of their  
 Heads



Abdölmelik.

An. Heg. 75.

Capit. Maij 1.

A. C. 694.

Heads to *Mohalleb* returned to *Basorah*.

The *Azarikites* appearing with considerable Forces, *Hejage* sent *Mohalleb* and *Abdorrhman* the Son of *Mehneph* against them: They had good Success at the beginning; but *Abdorrhman*, thinking it a disparagement to be commanded by *Mohalleb*, neglected his Advice and would not Intrench, which gave the Enemy an opportunity of taking the advantage of him, and cutting him off. The Insurrection of the *Basorians* against *Hejage* gave the *Azarikites* great Encouragement at first, who hoped to make the best use of their mutual Diffensions; but after that Tumult was quelled, they found themselves disappointed.

An. Heg. 76.

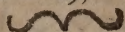
Capit. April 21.

A. C. 695.

But the greatest Opposition that *Hejage* ever met in the whole course of his Life, was begun by *Shebib* a *Karegite*, and *Salehb* another Sectary, who having been both on Pilgrimage at *Meccah* in the seventy fifth Year, when *Abdölmelik* was there, formed a Conspiracy against him. The *Caliph* being informed of it, sent to *Hejage* to seize them; but notwithstanding

withstanding his Vigilance *Salehb* staid very secure for a Months space at *Cusab*, where he concerted Measures with his Friends, and provided all things necessary for his Undertaking. His Sect were called the *Safrians*, and he was the first of them that ever appeared openly in Arms; he was a Man much given to Devotion, and had a great many Followers both in *Mausal* and *Mesopotamia* to whom he used to read and expound the *Alcoran*. Some of his Auditors desired that he would send them a Copy of what they once heard him deliver; he condescended to their Request, and it was as followeth.

Abdölmelik.  
An. Heg. 76.  
Capit April. 21.  
A. C. 695.



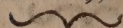
“ † Praise be to God, who hath  
“ created the Heavens and the Earth,  
“ and appointed the Darknefs and  
“ the Light; they that deny the Faith  
“ make an equal to their Lord. O God!  
“ *as for us we will not make any equal to*  
“ *thee*, nor will we hasten but to thee;  
“ nor will we serve any besides thee.  
“ To thee belong the Creation and the  
“ Government, and from thee come  
“ good and hurt, and to thee † we  
“ must go. And we testify that *Ma-*  
“ *hommet* is thy Servant, and thy Apostle  
VOL. II. A a “ whom

† Alcoran  
Chap. vi. ver. 1.

† Arab. *Is the*  
*going.*



Abdölmelik.  
An. Heg. 76.  
Capit April. 21.  
A. 6. 695.



\* So they call  
all Idolaters and  
Christians, as  
joining Partners  
with God.

“ whom thou hast singled out, and  
“ thy Prophet whom thou hast cho-  
“ sen, and in whom thou hast de-  
“ lighted, that he should convey thy  
“ Message, and thy Warning to thy  
“ Servants ; and we bear Witness that  
“ he conveyed the Message, and ad-  
“ monished the People, and invited  
“ to the Truth, and stood in Righte-  
“ ousness, and helped Religion, and  
“ made War upon the \* Associators,  
“ till God took him, upon whom  
“ be Peace. I exhort you to trust  
“ in God, and to abstain from the  
“ present World, and to desire the  
“ other, and frequently to remember  
“ Death, and to love the Believers,  
“ and to separate your selves from the  
“ Conversation of evil Doers. For  
“ Abstinence from the present World  
“ increaseth the desire of the Servant  
“ towards that which is with God,  
“ and causeth his Body to be at leisure  
“ to obey God ; and the frequent  
“ Remembrance of Death maketh  
“ the Servant stand in fear of his  
“ Lord, so as to be moved with Love  
“ towards him, and to humble him-  
“ self before him. The separating  
“ from evil Doers, is a Law to the  
*Muslemans,*

“ Muslemans, God most high saith in Abdölmelik.  
 “ his Book, \* Never pray for any of An. Heg. 76.  
 “ them that are dead, nor stand at Capit April. 21.  
 “ his Grave, for they denied God and A. C. 695.  
 “ his Apostle, and died doing Evil. \* Alcoran.  
 “ And the love of the Faithful is a Chap. ix. 85.  
 “ means whereby the Favour of God  
 “ is attained, and his Mercy and his  
 “ Paradise, (God make us and you  
 “ of the Number of those that bear  
 “ Witness to the Truth, and perse-  
 “ vere.) Now it is of the gracious  
 “ doing of God towards the Believers,  
 “ that he sent them an Apostle of  
 “ their own, who taught them the  
 “ Book and Wisdom, and cleansed  
 “ them, and purified them, and kept  
 “ them in their Religion, and was  
 “ gentle and merciful to the Faith-  
 “ ful, till God took him, the Bles-  
 “ sing of God be upon him. Then the  
 “ † Verifier succeeded him with † Arab. Affid-  
 “ the good liking of the Muslemans, dik. It is the  
 “ and governed according to his Di- Surname of Abu-  
 “ rection and Tradition, till he went beker, which  
 “ to God, God be merciful to him. Mahomet gave  
 “ He left Omar his Successor, and him because he  
 “ God made him the Governour of verified or asser-  
 “ this Flock, and he managed by the ted the Truth of  
 “ Book of God, and revived the Mahomet's  
 “ Journey to Hea-  
 “ ven in the Night.  
 “ Tradition



Abdölmelik.  
An. Heg. 76.  
Capit Jun. 21.  
A. C. 695.

“ Tradition of the Apostle of God;  
“ neither did he cease to do Justice  
“ to the People committed to his  
“ Charge, nor feared any Accusation  
“ in the Cause of God till he went  
“ to him, God have mercy upon  
“ him. After him *Othman* governed  
“ the *Muslemans*, and he pursued a  
“ Shadow, and broke down the Bounds,  
“ and perverted Judgement, and  
“ weakned the Faithful, and strength-  
“ ned the Wicked, and the *Musle-*  
“ *mans* went to him and killed him,  
“ and God and his Apostle are clear  
“ of him. And after him the People  
“ agreed to give the Government to  
“ *Ali* the Son of *Abu Taleb*, who  
“ did not make it his Business to  
“ judge according to the Command  
“ of God to Men; but joined him-  
“ self to erroneous People, and was  
“ fixed amongst them and play'd the  
“ Hypocrite; and we are clear of  
“ *Ali* and his Sectaries. Where-  
“ fore prepare your selves, (God  
“ have mercy upon you) with Ala-  
“ crity for the holy War, against  
“ these jarring People, and these  
“ erroneous and unjust *Imams*; and  
“ for the going out of this transitory  
“ Mansion,

“ Mansion, to the Mansion that shall  
 “ remain; and for the being joined  
 “ to your Brethren the Faithful who  
 “ have certain Assurance; who sold  
 “ the present World for the other,  
 “ and laid out their Substance in quest  
 “ of the Favour of God in the lat-  
 “ ter end. Neither be afraid of be-  
 “ ing killed for the sake of God;  
 “ for the being killed is easier than  
 “ Death; and Death cometh upon  
 “ you quicker than Thought, and  
 “ makes a Separation between you  
 “ and your Children, and your Fa-  
 “ milies, and your present World,  
 “ notwithstanding your exceeding  
 “ Aversion to it, and your fear of  
 “ it: Wherefore sell your selves and  
 “ your Substance in Obedience to  
 “ God, that you may securely enter  
 “ into Paradise, and embrace the  
 “ Black-ey’d Girls. God make us  
 “ and you thankful, and full of Re-  
 “ membrance, such as are directed in  
 “ the Truth, and do that which is  
 “ right according to it.

Once when he was amongst his  
 Friends, he broke out into these Ex-  
 pressions, “ What do you stay for?  
 “ How long will you stand still? For,

Abdölmelik,  
 An. Heg. 21.  
 Cepit April. 21.  
 A C. 695.



Abdölmelik.  
An. Heg. 76.  
Capit April 21.  
A. C. 690.

“ this Iniquity hath spread it self, and  
 “ this Injustice is grown to an exceed-  
 “ ing vast exorbitant height and di-  
 “ stance from the Truth in defiance  
 “ of the Lord. Wherefore let us  
 “ come to some Resolution, and  
 “ see what is to be done. In the midst of  
 these Speeches there came a Letter  
 from *Shebib* to *Salehb*, to acquaint  
 him that since he had complied with  
 his Request, in making an attempt up-  
 on the present Powers, he desired to  
 be informed in what Condition his  
 Affairs were; that he thought there  
 was no time to be lost; that he was  
 not sure he should not be overtaken  
 by Death before he had an opportuni-  
 ty of being engaged in a holy War,  
 against these wicked ones. *Salehb*  
 returned Answer, that he waited  
 only for him; that his delay had raised  
 in him some Suspicion; that they  
 were making all necessary Prepara-  
 tions, and staid for nothing but his  
 coming. *Shebib* gather'd together  
 his small Company and joined *Salehb*  
 in *Dara'jezirah*, over which *Moham-*  
*med Ben Merwan* was Governour.  
 They seized some of his Horses in a  
 neighbouring Village, upon which  
 they

they mounted their Foot. *Mohammed* soon received Intelligence of their March, but despised the smallness of their Number (which did not exceed 120) and commanded *Adi* to go against them with Five hundred Men, who begg'd his Excuse, and told him that he knew that one of their Men was as good as an Hundred of theirs, and that it was unreasonable to send him with such an unequal Force; then *Mohammed* ordered him Five hundred more: So he marched from *Har-ran* with this Thousand, as unwilling as if he had been led to the Place of Execution. When he drew near to *Salehb*, he sent a Messenger to let him know that he was not for fighting, and if he would depart out of that Territory, and invade some other, he would not oppose him. *Salehb* said to the Messenger, Go and tell him, that if he is of our Opinion it shall be so, but if he be in the Measures of the Tyrants, and the *Imàms* of Enmity, we know what to do. To which *Adi* answered, that he was not of his Opinion, but that he did not come to fight either against him, or any one else. *Salehb* had no soon-

Abdölmelik.  
An. Heg. 76.  
Capit April. 21.  
A. C. 695.



Abdölmelik.  
An. Heg. 76.  
Capit April. 21.  
A. C. 695.

er received this Answer, but he rode full speed and surpris'd *Adi* saying the Noon Prayers, who suspected nothing of the matter, till he saw the Horse just coming upon him; his Men were all out of order, and put to the Rout without any Resistance. He trampled down *Adi* and his Standard as he was at Prayers, and moving directly on to his Camp, took Possession of all that was in it. They that escaped, carried this sad News to *Mohammed*, who was very angry, and sent *Caled* the Son of *Jora* with 1500 Men, and *Hareth* with 1500 more. Calling them both together, he bad them go out against these wicked Separatists, and to add to their speed, told them that he that came up with the Enemy first should command the other. Enquiring after *Salehb* they were informed that he was marched towards *Amed*; they kept equal pace, and towards the Evening came up with *Salehb*, who sent *Shebib* against *Hareth*, whilst he charged the other General himself. The Victory was dubious a long time, notwithstanding the Disproportion of the Numbers; for one of the Separatists could beat

MS. Laud.  
Num. 161. A.

ten or twenty of the other; at last *Caled* and *Hareth* perceiving that their Horse were repulsed, alighted and fought on Foot; this quite altered the Condition of the Battel; for by this means they supported themselves with their Lances against the Enemies Horse, and at the same time their Archers galled them, and the remainder of their Horse trampled them down. Thus they continued fighting till Night parted them, at which time *Salehb* had lost thirty Men, and *Caled* and *Hareth* more than Threescore and ten. Both Parties were sufficiently weary of one another, for the Battel was very sharp the time it lasted, and a great many were Wounded on both sides. After they were parted and retired to their respective Camps, having said their Prayers, and refreshed themselves with such Fragments as they had, *Salehb* asked *Shebib* his Advice, who told him that they were over-matched, and that the Enemy would by intrenching themselves prevent any Attempt against them. Upon this they Decamped under the Protection of the Night, and marched across over *Mesopotamia* till they came

Abdölmelik.  
An. Heg. 76.  
Capit April. 21.  
A. C. 695.



Abdömelik.  
An. Heg. 76.  
Capit April 21.  
A. C. 695.



came to *Mausil*, and from thence to a place called *Dascarab*, where *Hedge* having received Intelligence of their approach, sent a Body of 500 Men against them, under the Command of *Hareth Alhamdani*. Three Thousand of them were *Cusians* of the old Soldiers, and the other two Thousand were chosen Men. Whilst they were marching to *Dascarab*, *Salebb*, was gone to *Jalouta* and *Catikin*; *Albareth* pursued him to a Place called *Modbage*, that lies upon the Borders of *Mausil*, between *Mausil* and *Juchi*. There they engaged. *Salebb* had then with him no more than ninety Men, these he divided into three Companies, Thirty in each: In a short time *Salebb* was killed. *Shebib* was beaten off of his Horse, and fought on Foot till he came to the Place where *Salebb* lay dead; whereupon he called out to the *Muslemans* to come to him, for they had no Commander left, and bad them turn Back to Back, and make their Retreat to a neighbouring empty Castle. This they performed in exceeding good Order, for Seventy of them got in safe. *Hareth* surrounded them in the Evening, and bad

bad his Men only set fire to the Castle-Gates and so leave them there till the Morning, where they might be sure to find them. *Shebib* knew very well that what was to be done must be done by the favour of the Night, because it would be absurd to expect that they should be able to defend themselves against such a Force in the Morning; and his Men having first given him their hands in token of their Submission; the Gates of the Castle being burnt to Coals, they wetted their Saddle Cloths and spreading them over the Coals stept over. *Hareth* and his Men were in their Camp without any Apprehension of danger, till about Midnight they found *Shebib* and his Men cutting all to pieces in the midst of the Camp. *Hareth* himself was struck down, but his Men carried him off the Ground, and ran away in the greatest Confusion and Consternation. This is the first Victory that *Shebib* got; which added such Courage to his Party that they daily increased, and became terrible to *Hejage* himself, who never omitted any Endeavour to extirpate them. After a great many Battels, wherein

*Shebib*

Abdölmelik.

An. Heg. 76.

Capit April. 21.

A. C. 695.



Abdòlmelik.  
An. Heg. 76.  
Capit April. 21.  
A. C. 695.

*Shebib* was always Superior, whilst *Hejage* was gone to *Basorab* he seized the City of *Cusab*.

This Year *Mohalleb* died, whom *Hejage* had made Governour of *Chorasán*: He was a Person of extraordinary Character, both for his Abilities and generosity of Temper. When he felt Death approaching, he called his Sons about him and gave them a bundle of Arrows to break, which they told him they could not: He asked them next if they could break them singly; they answering Affirmatively, he bad them imagine themselves to be like that bundle of Arrows.

† Ebnòl. Athir.  
MS. Poc.  
Num. 137.

† This Year *Abdòlmelik* caused the first Mony to be Coined that ever was in use among the *Arabians* of their own; for before they used to trade with *Greek* and *Persian* Mony. The occasion was thus. *Abdòlmelik* used to write in the beginning of the Letters that he sent to the *Greek* Emperour, *Say, God is one. Or, Say, there is one God*; and then mention the Prophet with the date of the *Hegjrah*: Whereupon the *Grecian* Emperour sent him Word, that he had made such and such Innovations in his manner of writing,

Alcoran.  
Where God is introduced speaking so to Mahomet.

writing, and bad him alter it, or else he would send him some Coins with such a mention of their Prophet upon them, as they should not very well like. *Abdölmelik* was angry at this, and said a Curse upon their Coins; and from that time began to make Mony. *Hejage* stamped some with this Inscription, *Say, there is one God*, which gave great offence to the *Muslemans*, because the Sacred Name of GOD would be exposed to the Touch of unclean Persons of both Sexes. *Somyor* a *Jew* regulated their Coinage, which was but rude at first, after whom it received several Improvements in the succeeding Reigns.

*Abdölmelik.*  
An. Heg. 76.  
*Capit April. 21.*  
A. C. 695.

Now though *Shebib* had beaten the Army which *Hejage* had sent against him, and made such a vigorous Opposition, that the *Cusians* were not able to keep the Field; yet *Hejage*, resolved not to bear his Insults any longer, represented the Condition of that part of the Country to the *Caliph Abdölmelik*, who reinforced him with a sufficient Number of *Syrians*, with which he gave *Shebib* Battel near *Cusab*. *Shebib* made a noble Defence, having in all but six hundred Men,

An. Heg. 77.  
*Capit April. 9.*  
A. C. 696.  
MS. Laud.  
Num. 161. A.



Abdölmelik.  
An. Heg. 77.  
Capit Apr. 9.  
A. C. 696.

Men, but was forced at last to give way to the *Syrians*, whom *Hejage* was scarce able to hold up against him.

At last *Shebib's* Brother was killed and his Wife *Gazdlab*, who had attended him when he went first to *Cusab*, and made a Vow to say her Prayers in the great Temple, and read the *Cow* and the *Family of Amram* there (they are the Second and Third Chapters of the *Alcoran*) which she had accordingly performed: A Body of *Syrians* pursued *Shebib*, who killed an hundred of them with the loss of only thirty of his own Men. Some of them were so tired with the March and the Fight, that when they struck with their Swords they could not carry an Edge; and some of them struck as they sat, because they were not able to rise. In this condition *Shebib* despairing of doing any thing left them, and passing over the *Tigris* went towards *Juchi*: Afterwards repassing the *Tigris* at *Waset*, he bent his Course towards *Ehwaz*; from thence into *Persia*, and so on to *Kerman*, where he rested and refreshed himself and his Men: In the mean time *Hejage* ordered his Wife *Gazdlab's* Head to be washed and buried.

\* That is by way  
of Prolepsis, for  
Waset was not  
then built.  
Ebnöl. Athir.

buried. Soon after *Shebib* began to advance forwards again, against whom *Hejage* sent *Sophyan* the Son of *Alabrad*, whom *Abdōlmelik* had sent to his assistance out of *Syria*. They met at a Bridge called *Dojail el Ebwaz*. *Shebib* passed the Bridge first, and after a sharp Encounter was repulsed. Returning again he renewed the Battel with Vigour, but was beaten back; and when he came to the Bridge he made a Stand with about an hundred Men, who fought so bravely till the Evening that the *Syrians* never felt themselves so handled before. *Sophyan* perceiving that he could do nothing against them, commanded the Archers to shoot them, which they did for a while, till *Shebib* and his Men rushed in upon them with their Swords and killed above thirty of them; and then wheeling about he fell upon *Sophyan*, and they continued fighting desperately till Night, and then retreating, *Sophyan* commanded his Men not to pursue them. When *Shebib* came to the Bridge, he commanded his Men to go over before him, resolving to renew the Fight in the Morning. He brought up

*Abdōlmelik.*  
An Heg. 77.  
Capit Afr. 9.  
A. C. 696.



Abdölmelik.  
 An. Heg. 77.  
 Capit April 9.  
 A. C. 696.

Elmakin.

up the Rear, and as he was upon the Bridge his Horse leaped upon a Mare that was before him and loosned the Stones of the Bridge. *Shebib's* Foot striking at the same time upon the Edge of a Boat, he was dismounted and fell into the Water. When he rose up he said, *When God decrees a thing it is done.* Then putting up his Head a Second time he said, *This is the Decree of the Almighty the Allwise [God!]* These were the last Words of that great Captain, concerning whose Mother they relate this remarkable Story.

\* MS. Laud.  
 Num. 161. A.  
 Ebnöl. Athir.  
 MS. Poc.  
 Num. 137:

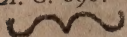
\* *Yezid* the Son of *Naim* was sent by *Othman's* command to assist the *Syrian Mahometans* against the *Greeks* in the twenty fifth year of the *Hegrab*. The *Muslemans* obtaining the Victory the Christians were exposed to Sale. Among the rest he espied a tall, beautiful, black-eyed Maid which he bought, and having brought her to *Cusab* commanded her to turn *Mahometan*, and upon her Refusal caused her to be beaten: This only increased her Aversion towards him, so that he was glad to let her alone to bring her to a good Humour. Afterwards she proved with Child

Child of *Shebib*, and her Fondness to her Master increasing daily, she turned *Mahometan* of her own accord; because she knew it would be agreeable to him. So that she changed her Religion before *Shebib* was born, which was on the tenth of the Month *Dulhagjab*, being the day on which the Pilgrims kill the Sacrifices at *Meccah*. Awaking out of a Slumber she said, I saw, as one that sleeps sees, that there went out from before me a Flame which diffused it self round about the Heavens; and spread it self to every quarter; after which a Coal dropt into a great Water and was quenched; now I have brought him forth upon the day wherein you shed Blood; and I interpret my Dream thus, That this Son of mine will be a Man of Blood, and that his Condition will be exalted to a very high degree in a short time. Hearing a false Rumour once of his being killed she gave no Credit to it, but as soon as she heard he was drowned she believed it, saying that she knew from the time of his Birth that he would come to no other End.

Abdölmelik.  
An. Heg. 77.  
Capit April. 9.  
A. C. 696.



Abdölmelik.  
An. Heg. 77.  
Capit April. 9.  
A. C. 696.



His Body being drawn up with a Net, they cut off his Head and sent it to *Hejage*; when he was opened they found his Heart prodigiously firm and hard like a Stone.

An. Heg. 81.  
Capit Feb. 25.  
A. C. 700.

In the eighty first year died *Mohammed Ben Haniphiah* the third Son of *Ali*, who because he was not descended from *Mahomet* as *Hasan* and *Hosein* were is not reckoned amongst the *Imàms*, notwithstanding there were several of his Followers who secretly owned him to be lawful *Caliph* after *Hosein's* Death. Some of the Sectaries look upon him as a great Prophet whom God hath taken and preserved alive in a \* certain Mountain; and that he shall hereafter appear again and fill the Earth with Justice and Piety, as it is at present full of Impiety and Wickedness.

\* Redwa.

An. Heg. 82.  
Capit Feb. 14.  
A. C. 701.

From the time of *Shebib's* Death the *Saracen* Empire was free from any Disturbance within it self, till the eighty second year, when *Abdorrhman* the Son of *Mohammed* raised a very dangerous Commotion in the Eastern part of it upon this occasion. *Hejage*, who hated him, sent him with an inconsiderable Force against *Zentil* King of

of

of the *Turks*, with orders to carry the War into the midst of his Country, with a malicious design to destroy him.

<sup>1</sup> *Abdölmelik.*  
An. Heg. 82.  
Capit. Feb. 14.  
A. C. 701.

*Abdorrhahman* received secret Intelligence of his barbarous Intentions towards him, and soon acquainted his Men with the Meaning of the Expedition they were engaged in. The Soldiers were all in a Rage to find themselves so basely betrayed, and under a pretence of going to War sent on purpose to be murdered, and fall a Sacrifice to *Hejage's* Malice against their General: They vowed Revenge, and unanimously swore to be true to *Abdorrhahman*, and renouncing all manner of Subjection to *Hejage*, prepared themselves to revenge his Perfidiousness. *Abdorrhahman*, having first concluded a Peace with the *Turk*, returned into *Irak* and marched directly against *Hejage*, who being before informed of it had petitioned *Abdölmelik* for Succours out of *Syria*, who sent him a considerable Army. With these Supplies *Hejage* marches against him, but being beaten in the first Battle, *Abdorrhahman* carries his Victorious Army to *Basorah*, where a great many of the Citizens throwing off their

Elmakin.



Abdölmelik.  
An. Heg. 82.  
Capit Feb. 14.  
A. C. 701.

Allegiance to *Abdölmelik*, took the Oath to him, and Intrenching themselves on one side of the City, they soon obtained a second Victory over their Enemies. From thence he went to *Cusab*, where he was so far from meeting with any Opposition that the Citizens came out of their own accord to meet him, and took the Oath of Allegiance. In the mean time *Hejage* gathered together all the Forces he was able; and *Abdorrahman's* Army on the other side was increased to the number of an hundred thousand Men, among whom were several of Prime Note among the *Basorians*, who had conceived an Aversion against *Hejage* upon the account of his Cruelty. They encamped \* near one another; and in the space of an hundred days fought fourscore and one Battels. At last *Hejage* put *Abdorrahman* to flight, and cut off four thousand of his Men. *Abdorrahman* retreated to *Sabàn*, where being seized by *Hejage's* Lieutenant who was going to him; *Zentil* the Turk, his Friend and Ally, having received notice of it came to his Rescue; but upon his being † threatned with a War by *Hejage* in case he refused to deliver

\* *Hejage* in  
*Dairkorrah*,  
and *Abdorrah-*  
*man* in *Dair-*  
*alamajim*.

† *Abulpheda*.

deliver him up, he was forced to part with him. *Abdorrhman* having now no remedy left, and ahhorring the thoughts of falling into the hands of his most implacable Enemy, took an opportunity by killing himself by a fall from the top of an high House.

*Abdòlmelik.*  
An. Heg. 82  
Capit Feb. 14.  
A. C. 701.

In the eighty third year *Hejage* built a City upon the River *Tigris* which he called *Waset*, from its lying in the *Middle* between *Basorah* and *Cufah*, that being the Signification of the Arabick Word. \* The *Persian* \* Geographer says, that it is Situate at an equal distance from *Bagdad*, *Cufah*, *Ebwaz* and *Basorah*, that is, about fifty Leagues from each of them.

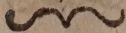
An. Heg. 83.  
Capit Feb. 3  
A. C. 702.

\* D'Herbelot  
in Vasseth.

Now though *Hejage* survived *Abdòlmelik* and managed all the chief Affairs for some time under his Son *Waled*, yet since we must terminate this part of our History with the Reign of this *Caliph* (which was designed to have been carried down to the Line of the *Abbasides*) and it being very uncertain whether or no we shall ever have either Opportunity or Inclination to continue it any farther; before we take our leave of this great Man, by whose Vigilancy, Courage, and



Abdólmelik.  
An. Heg. 83.  
Capit Feb. 3.  
A. C. 702.



Conduct the *Saracen* Empire was perfectly quieted and firmly established under the Government of the house of *Ommiyab*, it will not be amiss to relate a few Instances illustrating the Greatness and Singularity of his Genius.

D'Herbelot.  
in Hegjage.

One day as he was taking a Walk in the Field, he met with a wild *Arab* who knew nothing at all of him, and asked him what sort of a Man this *Hejage* was whom they talked of so much. The *Arab* answered that he was a wicked Man. Then said *Hejage* you don't know me? The *Arab* answering No; I would have you to know then, said *Hejage*, that it is *Hejage* you are talking to now.

The *Arab* having heard him talk after this manner, without expressing any manner of concern said to him; And do you know who I am? No, answered *Hejage*. I am, said the *Arab*, of the Family of *Zobeir*, whose Posterity all become Fools three days in the Year, and this is one of them. *Hejage* could not forbear laughing and admiring such an ingenious Come-off as this: So that though he was extremely severe and reckoned cruel,

for

for they say he had put to Death an Hundred and twenty Thousand Persons, and when he died had fifty Thousand in his Prisons; yet he pardoned this *Arab*, whom he esteemed for his Wit and his Courage.

Abdölmelik.  
An. Heg. 76.  
Capit Feb. 3.  
A. C. 692.

Now see another Accident, wherein *Hejage* shewed plainly what he was. Having taken a great many Officers Prisoners in the Battel which he gained over *Abdorrahman*; he resolved to put them all to the Sword. One of the Prisoners, just as he was going to be Executed, cried out that he had a piece of Justice to demand of *Hejage*.

*Hejage*, very much surpris'd at what he said, asked him what he had to demand of him? The Prisoner answered, It is because when our General *Abdorrahman* railed against you after an extravagant manner, I told him he was in the wrong. Upon this *Hejage* asked the Prisoner if he had any body to witness his saying so. Yes, answered the Prisoner; and shewed him one of his Comrades condemned to Death as well as himself, who was present when he said it. *Hejage* being satisfied of the truth of the Fact,

B b 4

said



Abdömelik.

An. Heg. 83.

Capit Feb. 3.

A. C. 702.

said to the Witness, And what is the reason you did not do so as well as your Comrade? This undaunted Man answered him fiercely, I did not do it because you are my Enemy. *Hejage* gave them both their Lives; the one to acknowledge his Obligation; the other for having confessed the truth with so much Frankness and Courage.

Some People having complained of the Cruelty of his Behaviour towards his Subjects, and set the fear of God before his Eyes; he instantly mounted the Pulpit to harangue the People, and without any Preparation discoursed them after this manner, with his ordinary Eloquence. “ God hath  
 “ at present given me the Power  
 “ over you, and if I exercise it with  
 “ some Severity, don’t you believe  
 “ that you shall be upon better Terms  
 “ after my Decease! After the manner that you live you will always be  
 “ ill used; for God hath a great many  
 “ Servants, and when I shall be dead  
 “ he will send you another, who  
 “ may possibly execute his Commands  
 “ against you with greater Severity.  
 “ Would you have a Prince sweet  
 “ and moderate? Exercise Justice  
 “ among

“ among your selves and obey his  
 “ Orders. Depend upon it that the  
 “ Behaviour of your selves is the  
 “ Principle, and the Cause of the  
 “ good or ill Treatment which you  
 “ receive at his Hands. The Prince  
 “ may justly be compared to a Look-  
 “ ing-glass; all that you see in the  
 “ Glass, is nothing but the return of  
 “ the Objects you present to it.

Abdölmelik.  
 An. Heg. 83.  
 Capit Feb. 3.  
 A. C. 702.

Once when he was a Hunting, he  
 lost his Company, and found himself  
 very thirsty in a lonesome Place, where  
 an *Arab* was feeding his Camels. As  
 soon as he appeared the Camels were  
 scared away, which made the *Arab*,  
 who was minding something else,  
 lift up his Head in a great Passion  
 and say, Who is this with his fine  
 Cloaths that comes here in the Desert  
 to scare my Camels, the Curse of God  
 light upon him.

*Hejage* without taking notice of  
 what he said came up to him, and sa-  
 luted him very civilly, wishing him  
 Peace; but he instead of returning  
 his Salutation answered him roughly,  
 that he neither wished him Peace, nor  
 any Blessing of God. *Hejage* seemed  
 not to understand him, and begg'd of  
 him



Abdömelick.  
An. Heg. 83.  
Capit Feb. 3.  
A. C. 702.

him some Water to Drink. The *Arab* told him, that if he had a mind to Drink, he might alight and help himself, for he was neither his Fellow nor his Man: *Hejage* did as he bad him, and having drunk asked him this Question, Whom do you believe to be the greatest and most excellent of all Men? It is the Prophet sent by God, (burst you) said the *Arab*. And what do you say of *Ali*, added *Hejage*? The *Arab* answered, His Excellency cannot be sufficiently expressed in Words. *Hejage* continuing his Discourse asked what he thought of *Abdömelik*? The *Arab* made no Answer at first, but being pressed he let fall as much as if he took him to be a bad Prince. Why so, answered *Hejage*? Because he has sent us for a Governour the wickedest Man under the Heavens.

*Hejage*, knowing that the *Arab* spoke of him, said no more; when it happened that a Bird flying over their Heads made a sort of Noise, which the *Arab* had no sooner heard, but he looked steadfastly upon *Hejage*, and asked him who he was. *Hejage* having asked him what was the Reason of that Question; It is, said the *Arab*, because

because this Bird that went by told me that there was a Company of People not far off, and that very likely you are the Chief of them. The Arab

Abdölmelik.  
An. Heg. 83.  
Capit Feb. 3.  
A. C. 702.

had no sooner made an end of his Discourse, when *Hejage* his People came up, and received Order from him to carry the Arab along with them.

The Day after, *Hejage* called for him, and made him sit down at his Table, and commanded him to eat; the Arab, before he began to eat, said his usual Grace, *God grant that the end of this Meal may be as fortunate as the beginning.*

Whilst they were eating, *Hejage* asked him if he remembred the Discourse that had passed between them the Day before. The Arab answered him immediately; God prosper you in every thing, but as for Yesterday's Secret, take care you do not divulge it to Day. That I will, said *Hejage*; but you must chuse one of these two things, either to acknowledge me for your Master, and then I will retain you in my Service; or else to be sent to *Abdölmelik*, to whom I shall give an account of all that you have said of him. The

*Arab*



Abdölmelik.  
An. Heg. 83.  
Capit Feb. 3.  
A. C. 702.

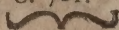
*Arab* having heard *Hejage's* Proposal answered him instantly: There is a third way you may take, which seems to me to be much better. What is that, said *Hejage*? It is, said the *Arab*, to send me Home, and that you and I may never see one another any more. *Hejage*, as fierce as he was, was pleased to hear the Man talk with so much Spirit, and gave him ten Thousand Drachms of Silver, and sent him home according to his Desire.

It is proper to observe here, upon the occasion of this Bird that made it self be understood by the *Arabian*, that there are Folks amongst the People of *Arabia* that pretend to know the Language of Birds. They say that this Science has been known amongst them ever since the time of *Solomon*, and the Queen of *Sheba*, who had a Bird call *Húdhud*, that is the Houp, who was the Messenger of their Amours.

*Kumeil* the Son of *Ziyad* was a Man of fine Wit. He lived in the time of *Hejage*, and did by no means approve of his Conduct. One Day *Hejage* made him come before him,  
and

and reproached him, because in such a Garden, and before such and such Persons, which he named to him, he had made a great many Imprecations against him, saying, *The Lord blacken his Face, that is, Fill him with Shame and Confusion*, and wished that his Neck was cut off, and his Blood shed.

Abdölmelik.  
An. Heg. 83.  
Capit. Feb. 3.  
A. C. 701.



*Kumeil*, who had a very ready Wit, answered him instantly; It is true that I did say these Words in such a Garden, but then I was under a Vine-arbour, and was looking upon a Bunch of Grapes that was not yet ripe, and I wished that they would turn Black-soon, that they might be cut off and made Wine of. This ingenious Explication pleased *Hejage* so well, that he sent *Kumeil* home, and re-established him in his Favour.

*Ebn Corrah*, a Person celebrated for his Piety and his Learning, and whose Father had been one of the Companions of the Apostle, was very well acquainted with him. One Day when he was with him, the Porter came out and told them, that there was a *Kateb* or Secretary at the Gate; and which *Ebn Corrah* said, These Secretaries

\* D' Herbelot  
in Corrah.



Abdölmelik.  
An. Heg. 83.  
Capit Feb. 3.  
A. C. 702.

Secretaries are the worst of all sorts of People. Nevertheless the Secretary came in and was well received by *Hejage*, who after he had dismissed him, said to *Ebn Corrah*, Were it not for the Title of *Companion of Mahomet* that is in your Family, I would make your Neck be cut off: For the *Alcoran* says, *Honour the Writers*. *Ebn Corrah* answered him immediately, I speak of the Secretaries of the *Divân*, and not of the Angels which are called Writers in the *Alcoran*, because they write the Actions of Men to produce them at the last Judgment.

Idem in Heg-  
jage.

It is reported that *Hejage*, to excuse the Severity which he exercised over those that were under him, used frequently to say; that the severe or even violent Government of a Prince, is better than a weak and too indulgent Government; because that only doth wrong to some particular Persons, whereas this other hurts and injures all the People in general.

He also used to say, that the Obedience due to Princes is more absolute and necessary, than that which  
Men

Men owe to God; according to the *Alcoran*, for that speaking of this latter says, *Obey God as far as you are able*: In which Words there is a Condition or Exception: But of that which concerns Princes it is said, *Hear and obey*, without any Exception: So that, said he, if I command any one to submit to such or such a thing, and he refuses it, he is guilty of Disobedience, and consequently worthy of Death.

Abdölmelik.  
An. Heg. 83.  
Capit. II. 3.  
A. C. 702.

Some having heard him talk after this manner, said to him: Then you are an envious and an ambitious Man, because you pretend to have a greater Authority than others. To which he answered; He is still more envious and ambitious than me, who says to God, *Give me, O Lord, a Condition of Life which no body can enjoy after me*.

Having once recommended himself to the Prayers of a Religious *Mussulman*, he instantly prayed that it would please God to kill him quickly, for, said he, there can nothing fall out better either for him or for the People.

*Mircond*



Abdölmelik.

An. Heg. 83.

Capit Feb. 3.

A. C. 702.



*Mircond* writes that when he was taken to his Bed of his last Sickness, he consulted his Astrologer to know of him, if he did not find in his Ephemerides that some great Captain was near the end of his Days. The Astrologer answered him, that a great Lord called *Kolaib* was threatned according to his Observations to die quickly. *Hejage* replied, That is exactly the Name that my Mother gave me when I was a Child. This word signifies in the *Arabick*, a little Dog.

The Astrologer, no less imprudent in his Discourse, than skilful in his Art, went on very bluntly saying, Then it is you that must die, you have no room to doubt of it. *Hejage*, offended at this Discourse, said instantly to the Astrologer, Since I must die, and you are so dextrous in your Predictions, I will send you before me into the other World, that I may make use of you: and gave order at the same time to have him dispatched.

The same Author places the Death of *Hejage* in the 95th Year of the *Hegjrah*, and the 54th of his Age; and says of him, that he was born shut up

at

at the Bottom; so that they were forced to open him with Surgeons Instruments.

Abdölmelik.  
An. Heg. 83.  
Capit Feb. 3.  
A. C. 702.

They say that he was so magnificent in his Entertainments, that he had sometimes a thousand Tables furnished, and that he used to make such large Presents to his Friends, as to give a Million of Pieces of Silver at one time.

*Abülferagius* observes, that he fell sick with eating Dirt. That Dirt is a sort of Medicinal Clay, called by the Latins *Terra Lemnia*, and by the *Arabians*, *Thîn*, and *Thîn Mechtoum*, *Lutum & Lutum sigillatum*; this threw him into a Consumption of which he died. Thus much concerning *Hejage* out of *Monsieur D' Herbelot*.

\* In the Eighty sixth Year of the *Hegjrah Abdölmelik* died. The Physicians had told him, that if he drank he would die; but his Thirst increased so violently, that he was not able to forbear any longer, but commanded his Son *Waled* to give him some Water, which he refusing he commanded his Daughter *Phatemah*; but *Waled* willing to keep him alive as long as he could held her, and would

An. Heg. 86.  
Capit Jan. 1.  
A. C. 705.  
\* Ebnol Athir.



Abdòlmelik.  
An. Heg. 86.  
Capit Jan. 1.  
A. C. 705.

not suffer it. Whereupon *Abdòlmelik* told him in a Passion, that if he did not let her go, he would disinheret him: So she gave him Water, and he quickly expired. He died in the middle of the Month *Shewàl*: But he was always afraid of the Month *Ramadan*, and used to say he should die in it; because he was born in it, and weaned in it, and had learned the *Alcoran* by Heart in it, and in it was saluted Emperor.

Elmakin  
D' Herbelot:

This *Caliph* having dreamt one Night, that he made Water in the most sacred Part of the Temple of *Meccah*, and this Dream happening four times successively; *Saad*, a Man excellently skilled in the Interpretation of Dreams, told him that four of his Children should enjoy the *Caliphate* one after another; which accordingly came to pass.

† Arab. *Rafh-hòl* Hejer.

He had two Nicknames given him, the one was the † *Sweat of a Stone*, because of his extream Covetousness; the other was \* *Father of Flies*, upon the account of his stinking Breath, which was so noisome that it killed all the Flies that light upon his Lips.

\* *Abou'l Zebàb*.

The

The Inscription of his Seal was, *I believe in God our Saviour.*

Abdölmelik  
An. Heg. 86.  
Capit Jan. 1. 1  
A. C. 705.

*Abulpheda* says, that he was a Man of Foresight, and of very good Capacity and Understanding; he was courageous, learned and wise; but his being made *Caliph* quite turned him, and spoiled all his good Qualities.

He died in the sixtieth Year of his Age. He was much more Powerful than any of his Predecessors. He subdued *Abdollah* the Son of *Zobeir*, and added *Arabia* to his Dominions; he entirely quelled all the several sorts of Sectaries that appeared in Arms against him: In his Reign *India* was conquered in the East, and his victorious Arms penetrated even as far as *Spain* in the West.

FINIS.





S E N T E N C E S

O F

A L I

Son-in-Law of

M A H O M E T,

A N D H I S

Fourth Successor.

---

Translated from an Authentick *Arabick* Manuscript  
in the *Bodleian* Library at *Oxford*,

By *SIMON OCKLEY*, B. D.

Professor of *Arabick* in the University of  
CAMBRIDGE, and Chaplain to the Right  
Honourable ROBERT Earl of OXFORD,  
and Earl MORTIMER.

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L O N D O N,

Printed for BERNARD LINTOTT. 1718.

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SENTENCES

OF

A. L. I.

Ben-in-law of

ALAN HOMET

AND HIS

Fourth Successor.

Transcribed from an autograph in the Bodleian Library at Oxford.

By SIMON COCKAY, B.D.

Professor of Hebrew in the University of Oxford, and Fellow of the Bodleian Library at Oxford.

LONDON

Printed by W. B. E. LINTON

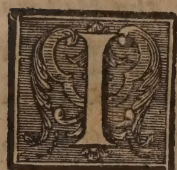


T O

*THOMAS FREKE*

of Hannington, Wilts, *Esq;*

S I R,



PRESUME to present  
You with these few  
SENTENCES, at  
whose Request I Tran-  
slated them out of the *Arabick* Ma-  
nuscript. Your Approbation of  
them, prevents my saying any thing  
more to You concerning them.

Only give me leave to add this,  
That there are few Persons of your  
Generous Temper, who, as You  
are pleased to say, value the *Ara-  
bians* purely upon the score of their  
*Sincerity*, and their being entirely  
*in Earnest* both in their Words and  
Actions. Certainly they were ve-  
ry much so ; and it were heartily



## DEDICATION.

to be wished, that we who despise them, could learn, at least in that respect, to follow their Example.

Give me leave, Sir, here to acknowledge my Obligation to You, for Your kind Assistance, in promoting my *Second Volume of the History of the Saracens*. You were pleas'd first to invite me to that Work; and the Publick will be indebted to You, at least, that it was done so soon, if not that it was ever done at all.

I know, Sir, you hate Flattery, as inconsistent with that Simplicity of Manners which You so justly admire in the *Arabians*; wherefore I add no more, lest You should mistake me.

I am, S I R,

Your most oblig'd,

humble Servant,

SIMON OCKLEY.

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THE  
PREFACE.

**I**F Providence hath removed us to a greater Distance from the Influence of those Genial Rays which ripen the Wits of the Eastern Nations, it hath made us abundant Amends, by indulging us in this Conceit, that we are Wiser than all the rest of the World besides.

There are some sorts of pleasing Madness, which it would be Cruelty to cure a Man of. By bringing him to his Senses, you make him Miserable.

You will ask me, perhaps, what is the Meaning of all this? Why, in good truth,



## The PREFACE.

truth, the Meaning of it is, a just Indignation against the Impertinence of those who imagin that they know every thing, when in reality they understand nothing.

And to be more particular: The Folly of the Westerlings, in despising the Wisdom of the Eastern Nations, and looking upon them as Brutes and Barbarians; whilst we arrogate to our selves every thing that is Wise and Polite; and if we chance to light upon a just Thought, we applaud our selves upon the Discovery, tho' it was better understood Three Thousand Years ago.

This happens to us through want of good Reading, and a true Way of Thinking; for the Case is this, That little smattering of Knowledge which we have, is entirely derived from the East. They first communicated it to the Greeks, (a vain, conceited People, who never penetrated into the Depths of Oriental Wisdom) from whom the Romans had theirs. And after Barbarity had spread it self over the Western World, the Arabians, by their Conquests, restored it again in Europe: And it is the wildest Conceit that can be imagined, for us to suppose that we have greater Genius's,

## The PREFACE.

*Genius's, or greater Application, than is to be found in those Countries: If it be allowed that we have of late made greater Advances in the Sciences; that is not so much to our present Purpose, as the Consideration of Things of Universal Necessity, the Fear of God, the Regulation of our Appetites, prudent Oeconomy, Decency and Sobriety of Behaviour in all Conditions and Emergencies of Life; in any of which Articles, (which, after all, are the Grand Concern) if the Westerlings have made any, even the least Improvement, to the Eastern Wisdom, I must confess myself to be very much mistaken.*

*They have their Wisdom by Inheritance, derived from their Fore-fathers through numerous Generations. They are tenacious of their Ancient Customs, and retain the Precepts of their Ancestors; they couch more solid Wisdom under one single Aphorism, than some European Writers would put into a System.*

*They govern their Families with Prudence and Discretion. We make their Polygamy an Objection against them; but we must consider that they are not Christians, and therefore continue*



## The PREFACE.

*tinue their Way of Living, after the Patriarchal Manner. But to say no more upon that Point, how would they abhor and abominate the horrible Instances which we have of European Lewdness!*

*How would they smile, to see a Man jangling it out with his Wife thirty or forty Years together, which of the Two should govern the Family! Others calling Riot and Excess, Impertinence and Rage, good Fellowship! Another bespeaking a New Suit this Week, lest he should be the Jest of the Town and Country, for being out of Fashion the next! And some cumbring One House with far-fetch'd and dear-bought Superfluities, at such an Expence as would provide decent Furniture for Fifty!*

*Some Persons of Understanding have been of Opinion, that the Wisdom of a Nation may be judged of by the Sententiousness of their Proverbs and Sayings in common Use among them: In this the Arabs excell all Nations. As for their Proverbs, strictly so called, in which there is Allusion to some History, Animal, Vegetable, or the like, they ~~cannot~~ be understood with-*

## The PREFACE.

*without a Comment, and do not come under our present Consideration. What we here present the Reader with, is a little Collection of Wise Sentences, calculated for the Direction of a Man's Conduct in Affairs of the greatest Consideration, and are of the same Nature as the Proverbs, and Ecclesiasticus.*

*They are called the Sentences of Ali the Son of Abu Taleb. The whole Book is, as near as I can guess, not much less than our New Testament. I shall not add any more concerning Ali in this Place, because I have written his Life at large: It is the First in the Second Volume of the History of the Saracens, which, by the Blessing of God, shall be put to the Press with all convenient Speed.*

*But I am far from Believing that Ali was the Author of all these Sentences. He might Collect them, for ought I know, and add some more of his own; but this I am sure of, that they savour of much greater Antiquity than the time in which he lived; because he was Contemporary with Mahomet, who flourished in the Year of our Lord Six hundred and twenty two.*



## The PREFACE.

two. Perhaps there are some who will not allow the Arabians to have had so much Learning among them at that Time, as to be able to undertake such a Work: But I shall not enter into that Dispute at present.

The Book is a Venerable Piece of Antiquity, and it is Pity but we had it all Translated; which would be difficult to be exactly performed, unless by a Person who hath had the Advantage of Travelling into the Eastern Countries.

To criticise upon it in the proper manner, One ought to have regard not only to Precepts of that kind, contained in the Old Testament, but what soever else can be found that is Jewish, either in Ecclesiasticus, the Talmud, Sentences of Ben Syra, or any other Rabbinical Records. Not that I believe that the Arabians derived their Knowledge from the Jews, but that they were Collateral with them in that respect; and that there are a great many things which they derived from Abraham and Ishmael. The same is to be conceived of the Idumeans, Moabites, and Ammonites, of all which there  
is

## The PREFACE.

*is no question but there are Remains in Arabia, though now undistinguished.*

*Which that I may not seem to suggest without any Reason at all, give me Leave to offer this for the Present ; That the Contest, before the Time of Alexander the Great, lay between the Eastern Powers and the more Western Parts of Syria, Palestine, Ægypt, and Æthiopia. The Peninsula of Arabia being conterminous, and yet quite out of the Way of those numerous Armies ; it is reasonable to suppose that the distressed Inhabitants, thro' whose Country these Forces were to pass, retired thither. And it was their Custom, always, either at the Parting with their Children, and especially upon their Death-Beds, to recommend to them some few Precepts founded upon their own or their Fore-fathers Experience, which afterwards encreasing, were collected into Volumes by Wise and Learned Men. After the same manner Ecclesiasticus was written, as appears by the Preface of it, and this Arabick one of ours, without all question ; but how or by whom, remains yet undiscovered.*

*The*



## The PREFACE.

*The Sentences are full, and to the Purpose : They breathe a Spirit of pure Devotion, Strictness of Life, and express the greatest Gravity, and a most profound Experience in all the Affairs of Human Life. It is not expected that there should be a Turn, as we call it, in every one of them, nor that we need be surprized at every Line, when we knew from the Divine Books the Contents of it before.*

*All that I say, is, That there is enough, even in this little Handful, to vindicate, in the Judgment of any Man of Sense, the poor injured Arabians, from the Imputation of that gross Ignorance fastned upon them by Modern Novices.*

SENTENCES

O F

*ALI*, Son-in-Law

O F

*MAHOMET*,

And his Fourth Successor.

I. **F**EAR God, and thou art secure  
from every one else.

II. Contradict thyself, and thou  
shalt find Rest.

III. The Fear of God brightneth  
the Heart.

IV. The best part of Riches, is that  
which is spent in God's Way.

V. Acquiescence in the Divine Will,  
is the Healing of the Heart.

VI. The Disease of the Heart is in  
Concupiscence.

VOL. II.

D d

VII.



VII. A Man's Behaviour is the *Index* of the *Man* ; and his Discourse is the *Index* of his Understanding.

VIII. The Covetous Man's Penny is a Stone.

IX. One *Fault* is a great Matter ; but the *Remembrance* of Divine Things, and a thousand *Obediences*, is but a small Matter.

X. The Remembrance of Youth is a Sigh.

XI. The Sight of a Friend brightneth the Eye.

XII. Reverence thy Father, and thy Son will reverence thee.

XIII. The Enjoyment and Delight of Life consisteth in *Security*.

XIV. The Order of a Wise Man is the Highest of Orders.

XV. Thy Lot, or Portion of Life, is seeking after *thee* ; therefore be at rest from seeking after *it*.

XVI. The restraining the *Soul* [or *Self*] from the *Appetite*, is the greatest *Holy War*.

XVII. Attend diligently to the Consequences, and thou shalt escape from Slips.

XVIII.

XVIII. The Favour of God is the nearest of all Ends to be obtain'd.

XIX. The Favour of God, He be Prais'd, is join'd to the Obedience towards him.

XX. Thy Delight in thy self, is from the Corruption of thy Understanding.

XXI. Thy Delight in the World, is from the Badness of thy Choice, and the Misery of thy Labour.

XXII. He delights in Contempt, who openeth his Grievance to another.

XXIII. The shewing Mercy to the Afflicted, bringeth down Mercy.

XXIV. He delights in Disappointment, who depends upon bad Men for his Subsistence.

XXV. I delight more in the *Determination* [or *Opinion*] of a\* *Religious*, than in the Strength of a *Man*.

XXVI. The *Riding* (*i. e.* Governing) thy Appetite, will procure Riches.

---

\* In the Arabick it is *Asstheick*, which signifies a *Professed* Doctor, that liveth up to the *Strictness* of the Law.



Sentences of *A L I*

XXVII. The *Riding* the *Appetites* cuts off Mens Observation.

XXVIII. A Man's Advice is the Balance of his Understanding.

XXIX. Every Man's Portion is as much determined as his Latter End.

XXX. A Man's Advice is according to the Measure of his Experience.

XXXI. A Man's Subsistence is according to what he proposeth, i. e. according to his Management; because every Action of his Life tends to something or other which contributes either to the encreasing or diminishing him. Not that this can be affirmed of every Action considered abstractedly, but as it connects those Actions together, which necessarily tend to the Determining a Man's Condition of Life.

XXXII. A Man's gentle Behaviour and Liberality make his Enemies love him.

XXXIII. A Man's Messenger is the Interpreter of his Meaning; but his Letter is of more Efficacy than his Discourse.

XXXIV. The Apostles of God, He be Praised, are the Interpreters of the Truth,

Truth, and the Ambassadors between the Creator and the Creature.

XXXV. The *Delight* of the \* *Servant* in *himself* is joyned to the Displeasure of his *Lord*.

XXXVI. Consider before thou doest any thing, and thou shalt not be blamed in what thou doest.

XXXVII. The glittering Ornaments of the World spoil weak Understandings.

XXXVIII. *Liberality* is the Cause of *Love*.

XXXIX. *Performing* a Man's *Promise* is the Cause of *Unity*.

XL. *Abstinence* is the Cause of *Pure Religion*.

XLI. *Concupiscence* is the Cause of certain *Destruction*.

XLII. *Trust in God*, is the Cause of *Pure Faith*.

XLIII. *Desire* is the Cause of the Destruction of the Understanding.

XLIV. The *Love* of the *Present World* is the Cause of *Misery*.

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By \* *SERVANT* is meant the Creature ; by *LORD*, the Creator.



XLV. *Infidelity* is the Cause of the Removal of God's Blessing.

XLVI. Following one's Anger is the Cause of Destruction.

XLVII. *Good Education* is the Cause of a refined Disposition.

XLVIII. *Gentleness* of Behaviour is the Cause of Reverence.

XLXIX. The Power of Religion is the Cause of Abstinence.

L. *Thankfulness* is the Cause of Increase.

LI. For the Soul to be employed about what shall not accompany it after Death, is the greatest Weakness.

LII. To depend upon every one without Distinction, is Weakness of Understanding.

LIII. That is the Man of Understanding, that overcometh his Appetite, and will not sell HIS WORLD TO-COME, for HIS PRESENT WORLD.

LIV. He is the Cunning Man, that neglects other People, and looks narrowly after himself.

LV. Fear withholds the Soul from Sins, and restrains it from Transgressions.

LVI. He is an Understanding Man that

refrains his Tongue from Detraction.

LVII. He is a *Believer* that purifieth his Heart from *Doubt*.

LVIII. Riches are a Damage to the Owner, except that Part of them which he sends before him.

LIX. The World is the *Shadow* of a *Cloud*, and the *Dream* of *Sleep*.

LX. The *truly Pious*, their Works are pure, their Eyes Weeping, and their Hearts Trembling.

LXI. The *truly Pious*, their *Souls* are contented, and their *Appetites* dead ; their Countenances *cheerful*, and their Hearts *sorrowful*.

LXII. The *Believer* always remembers *God*, and is full of *Thought* : He is *Thankful* in *Prosperity*, and *Patient* in *Adversity*.

LXIII. Partnership in Possession leadeth to Confusion : Partnership in Counsel leadeth the Right Way.

LXIV. KNOWLEDGE calleth out to PRACTICE ; and if it *answereth*, a [WELL :] If *not*, it goeth away.

LXV. *Things* ( or the Affairs of Human Life, ) go by *Divine Decree*, not by our Administration.



LXVI. There are two sorts of Patience ; the one, by which we bear up in Adversity, which is fine and beautiful ; but that Patience whereby we withstand the Commission of Evil is better.

LXVII. A Man's entertaining a mean Opinion of himself, is a Demonstration of the Gravity of his Understanding, and a Branch of the Abundance of his Excellency.

LXVIII. A Man's admiring himself, is a Demonstration of his Deficiency, and a Branch of the Weakness of his Understanding.

LXIX. He that is certain of (or firmly believeth ) a Future State, is the most melancholy Man, upon his own account, of all Men in the World.

LXX. He that perishes, is one that busies himself beside himself ; and whose **TO-DAY** is worse than his **YESTERDAY**.

LXXI. He is thy true Friend, that takes care of thee as himself, and prefers thee to his Riches, Children, and Wife.

LXXII.

LXXII. He is a Wise Man who can govern himself both in his *Anger*, *Desire* and *Fear*.

LXXIII. Weeping out of the Fear of God, enlightheth the Heart, and fortifieth against the Return of Sin.

LXXIV. Opportunity is swift of Flight, slow of Return.

LXXV. To make one good Action succeed another [constantly,] is the Perfection of Goodness.

LXXVI. Patience in Poverty, with Credit [or a good Reputation,] is better than a plentiful Maintenance with Contempt.

LXXVII. A Wise Enemy is better than a Foolish Friend.

LXXVIII. A Man's Affliction is the Fore-runner of his Prosperity.

LXXIX. Men are more like the Time they live in, than they are like their Fathers.

LXXX. A Man that knoweth the just Value of himself doth not perish.

LXXXI. The Value of every Man, is the Good which he doth.

LXXXII. He that knows himself, knows his Lord.

LXXXIII.



LXXXIII. A Man is hid under his Tongue.

LXXXIV. No Praise with Pride.

LXXXV. No Innocency with Covetousness.

LXXXVI. No Rest where there is Envy.

LXXXVII. It concerns thee more to fly from thy self, than from a Lyon.

LXXXVIII. He that hath no Courage, hath no Religion.

LXXXIX. A Wise Man is never Poor.

XC. There is no Generosity in a Lyar.

XCI. He that is fearful, will be secure at his Journey's End.

XCII. No Health with Gluttony.

XCIII. No Generosity of Spirit with a bad Education.

XCIV. A Man governeth his People by doing them good.

XCV. The Tongue of a Wise Man lieth behind his Heart.

XCVI. The Heart of a Fool lieth behind his Tongue.

XCVII.

XCVII. The Complaisance of a Fool is like a Garden in a Dunghill.

XCVIII. Impatience is more irksome than Patience.

XCIX. He that pursueth that which is not convenient for him, loseth that which is convenient for him.

C. A Man that is given to Jest-ing, will never fail of Hatred nor Contempt.

CI. *Despair* is a *Freeman*, *Hope* is a *Slave*.\*

CII. The Opinion of a Wise Man is *Divination*, [ or an *Oracle*. ]

CIII. Enmity is Business enough.

CIV. A Covetous Man doth not live.

CV. His Life is long, whose Labour is short.

CVI. The Pursuit of good Education, is better than the Pursuit of Riches.

CVII. His *Grief* is long, whose *Hope* is short.

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\* So long as a Man is in Expectation, his Thoughts are in Suspence, and he is in a slavish Condition; but as soon as he gives over his Pursuit, he is free, and at Liberty.



CVIII. Happy is he that hath no Family.

CIX. It is better that Kings should be Unjust, than Mean-spirited.

CX. The Thirst after *Wealth*, is greater than the Thirst after *Drink*.

CXI. He cheats you, who makes you angry about a Trifle.

CXII. A Man's Glory from his Virtue, is greater than his Glory from his Pedigree.

CXIII. Your Victory over your Enemy, is your Forbearance.

CXIV. The *Freedom* of a Man consists in speaking *Truth*. \*

CXV. The *Strength* of the Heart, is from the *Soundness* of the Faith.

CXVI. The Word of God, is the Medicine of the Heart.

CXVII. Death will rid you of the Faults of the World.

CXVIII. There is a Cure for all Enmity, but the Enmity of the Envious Man.

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\* Not that a Man is obliged to speak every Truth that he knows or believes ; but that an Habit of speaking Truth, as it flows from, so it naturally supports a Generosity and Freedom of Spirit.

CXIX. Being acquainted with bad Men, is going to Sea.

CXX. He that holdeth his Peace, doth not repent.

CXXI. He that gives a listning Ear to Reproach, is one of those that deserve Reproach.

CXXII. Your being angry, is reproachful before God.

CXXIII. The Praise of a Man, is under his Tongue.

CXXIV. The Conversation of Young Men is destructive of Religion.

CXXV. A Learned Conversation is the Garden of Paradise.

CXXVI. The Destruction of a Man is the Vehemency of his Temper.

CXXVII. The Forgetfulness of Death, is the Rust of the Heart.

CXXVIII. The Light of thy Heart is in Prayer in the Darkness of the Night.

CXXIX



CXXIX. The Greyness of thy Head,  
is the \* News of thy own Death.

CXXX. Trust in *God*, is the Believer's Castle.

CXXXI. *Holy Wars* † are the Pillars of the Religion, and the Highways of the Happy: And to those that are engaged in them, the Gates of Heaven shall be open.

CXXXII. Repentance purifieth the Heart, and washeth away Sin.

CXXXIII. Men, or Mankind, is divided into Two Parts or Sorts: The One seeketh, and doth not find; Another findeth, and is not contented.

CXXXIV. The Good Man liveth, tho' he be translated to the Mansions of the Dead.

CXXXV. The Declining from Evil, is better than the Doing Good.

CXXXVI. *Knowledge* is the Ornament of the *Rich*, and the Riches of the Poor.

\* That Word which is here translated News, is used in a very particularly Emphatical manner; for it signifies the Report of any Person's Death.

† That is, Wars undertaken for the Support of the Religion, i. e. Mahometan.

CXXXVII. He that omitteth Practice, doth not sufficiently believe the Reward that is annexed to it.

CXXXVIII. Clemency in Power, is a Defence against the Vengeance of God, his Name be Praised.

CXXXIX. The Reverence of God, blotteth out a great many Sins.

CXL. Resignation to the Providence of God, makes the greatest Afflictions easy.

CXLI. Quarrelling discovereth a Man's Folly, but addeth nothing to the Truth of his Cause.

CXLII. *Truth* is the Conformity of *Speech*, to the End for which God ordained it.

CXLIII. A *Lye* is perverting Language from the End for which God ordained it.

CXLIV. Adversity makes no Impression upon a brave Soul.

CXLV. Trust in God, is a Castle of Defence to him that flieth to it.

CXLVI. *Impatience* under *Affliction* is worse than the *Affliction*.

XXCLVII.



CXLVII. That Man hath a brave Soul, who declineth from Things unlawful, and keepeth at a Distance from what is criminal.

CXLVIII. Covetousness is the Head of Poverty, and the Foundation of Wickedness.

CXLIX. A *Deceiver's* Tongue is *sweet*, and his Heart *bitter*.

CL. Perfection consists in *Three Things*; *Patience in Afflictions*; *Moderation in our Pursuits*; and *Assisting him that Asketh*.

CLI. A *Wise Man* knoweth a *Fool*, because he hath formerly been ignorant himself: but a *Fool* doth not know a *Wise Man*, because he never was wise himself.

CLII. The *Believer* is always cautious of his Sins: He dreads *Temptation*, and hopes for the Mercy of his Lord.

CLIII. The *Faith* (i. e. *Religion*) is a *Tree*, the *Root* of which is *firm Assurance*; the *Branch*, the *Fear of God*; the *Flower*, \* *Modesty*; and the *Fruit*, *Generosity of Spirit*.

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\* *Modesty* is not here to be understood in Opposition to *Unchastity*; but as it signifieth all Decent Behaviour.

CLIV. *Anger* is a Fire kindled :  
He that restraineth it, putteth it out ;  
but he that letteth it loose, is the first  
that is consumed by it.

CLV. *Folly* is an incurable Disease:

CLVI. They who are *Friends* in the  
*Most High God*, their Love remaineth  
as long as the Cause of it : But as for  
the Friends of this Present World,  
their Love is broken off as soon as  
the Causes of it cease.

CLVII. A *Fool* doth not know what  
maketh him look little ; neither will he  
hearken to him that adviseth him.

CLVIII. *Riches*, without *God*, are  
the greatest *Poverty* and *Misery*.

CLIX. *Liberality* and *Fortitude* are  
*Noble things* ; which *God*, whose  
Name be praised, giveth to him whom  
he loveth and maketh Tryal of.

CLX. That Man travels the longest  
Journey, that undertakes it in the  
search of a sincere Friend.

CLXI. He is the greatest of all *Fools*,  
that doth no Good, and would yet  
be respected ; and doth that which is  
Evil, and yet expecteth the Reward  
of the Good.



CLXII. The most odious of Men to the *Most High God*, is he whose Thoughts are fixed upon his Belly and his Lust.

CLXIII. The most Happy Man, as to this Life, is he to whom God Most High hath given wherewithal to be Content, and a good Wife.

CLXIV. He is the most Just Man, that doth Justice upon himself, without any one else to judge him.

CLXV. That Man best deserveth a Kindness, who when he is put off, beareth it patiently ; when he is refused, excuseth in ; and when he receiveth it, is thankful.

CLXVI. The *Diligence* of the *World*, is *Idleness* ; the *Honour* of it, *Vileness* ; the Height of it Lowness.

CLXVIII. He that walketh upon the \* Back of the Earth, is going into its Belly.

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\* By the Back of the Earth, he means the Outside ; by the Belly, the Grave.

CLXVIII. A Believer should be ashamed, when any Action passeth him which his Religion doth not oblige him to.

CLXIX. Justice is the *Ballance* of God, which he hath set for Men; wherefore do not contradict him in his *Balance*, nor *oppose* him in his *Dominion*.

*End of the Sentences.*





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## *An Account of the Authors.*

*Abu Abdollah Mohammed Ben Amer  
Ebn Waked Alwákidi.*

**H**E is a Celebrated Author amongst the *Arabians*, and quoted as Authentick by the Authors that succeed him. My Anonymous Author that I found amongst Dr. *Huntington's* Manuscripts, (*Num. 495.*) speaking concerning one *Caab* the Son of *Malek*, says, " That *Ebn Alkulli* was  
" mistaken when he said that he  
" was present at the Battle of *Beder*,  
" and that he died before the fortieth Year of the *Hegjrah*. *Alwákidi* (saith he,) who knew better  
" than he, says that he died in the  
" fiftieth Year.

Again ; " *Hosein*, the Son of *Ali*,  
" took his Journey from *Meccah* towards *Irak* with his Friends and  
" Relations ; and was killed on the  
" tenth Day of *Moharram* in this  
" Year

## An Account of the Authors.

“ Year 61, for certain : As is con-  
 “ firmed by *Alwákidi* and others.  
 “ Some think he was killed in *Sa-*  
 “ *phar* of the same Year ; but the  
 “ first Account is the right. † He † Ebn Cale-  
 wrote a Book which he calls *Arriddah*,  
 wherein he gives an Account of the  
*Apostacy* of the *Arabians* from *Maho-*  
*metanism* after *Mahomet's* Decease ;  
 and the Wars between *Mahomet's*  
*Companions* and *Tuleiba* the Son of  
*Choweiled* ; and *Alaswad Alabbási*, and  
*Moseilamah* the False Prophet. He  
 was a great *Imàm* or Doctor of the  
*Mahometan* Law ; and a *Cadi* or Judge  
 of *Bagdàd*. He wrote the Conquest  
 of *Syria*. The Conquest of *Diar-*  
*beck*. He was a great Favourite of that  
 Learned Emperour *Almamouùn*. He  
 was born in the Beginning of the \* 131st \* Which began  
 Year of the *Hegjrah*, and died on the Aug. 30.  
 Eleventh of the Month *Du'lbagjah*, Anno Christi  
 in the Year of the *Hegjrah* || 207. Be- 748.  
 ing then a *Cadi* in *Bagdàd*. In the || Which began  
*West* part of the Town. Tho' some May 26.  
 say in the *East*. Aged 74 Lunar Anno Christi  
 Years. 822.



## An Account of the Authors.

\* Ebn Calechan. \* *Abu Jaefar Mohammed Ben Farir, Ebn Caled Altábari.*

**T**HE most Celebrated and Authentick Ancient Historian amongst the *Arabians*. He was a great *Imàm*, or Doctor, in several Capacities ; as *History, Ecclesiastical and Civil Law. Traditions of the Sayings or Facts of MAHOMET* (called by the *Arabians Hadith*;) and in the Exposition of the *Alcoran*. He wrote several good Books in different Sciences ; all which shewed the Extent of his Knowledge, and his Great Excellency.

† Which began Nov. 2. Anno Christi 838. || Which began April 30. A.C. 922. He was born in the † 224th Year of the *Hegjrah* and died at *Bagdàd* on the twenty fifth Day of the Month *Shewàl* in the Year || 310. Aged 84 Years.

† Ebn Calechan. † *Abu'l Hasan Ali Ib'n Abil Carem, Mohammed, Ebn Mohammed, Ebn Abdo'l Walid, Afsheibáni*, commonly known by the Name of *Ebno'l Athir Aljázarí*, surnamed *Ezzoddin*.

**H**E was born in *Aljazirah*, and brought up there : from whence he removed into *Mausal*, with his Father

## *An Account of the Authors.*

ther and his two Brethren (who were both very great Men) where he was an Auditor of *Abu Fadl*; Abdollah the Son of Ahmed; The *Thúfian* Orator, and several others, of the same Profession. He went several Times to *Bagdád*; both as a Traveller and an Ambassadour from the Lord of *Mausal*, where he was an Auditor of two famous *Sheiks*, besides several others. From thence he removed into *Syria* and the *Holy Land*, where he was an Auditor of several Persons of Note. From thence he returned back to *Mausal*, where he lived a retir'd Life, shut up at home; applying himself to Learning, and writing Books. His House was the Place to which all the Learned Men in *Mausal* were wont to resort. He was excellently skill'd in the † Knowledge of the Traditions relating to *Mahomet's* Person, and those Doctrines or Practices that are founded upon them; and thoroughly versed both in Ancient and Modern History. He understood perfectly the Ancient Tribes of the *Arabians*; their Descents and Families, and the several Occurrences amongst them. He wrote a Book in-

† Which particular Knowledge, as we have before observed, is called by the *Arabians* *Alhadith*.



## An Account of the Authors.

‡ i.e. *The Universal History*,] the same that we have made use of, and always quoted under the Title either of *Ebnol Athir*, or *Alcámil*.

† *Capit Nov.* 8.  
*A. C.* 1230.

tled ‡ *Alcamil*, which he begins with the Creation, and brings down to the † 628th Year of the *Hegjrah*: It is one of the best of Histories. He wrote also the History of the *Companions of Mahomet* in six large Volumes. He Epitomiz'd *Kitàb Alinsàn* (*the Book of Man*) of *Abu Said's*, and hath corrected a great many of his Mistakes. That is a very useful Book. This Epitome is most frequently in use, and consists of three Volumes. The Book it self is in Eight, and is very hard to be found. I never saw it but once at *Aleppo*, and in *Ægypt* there is nothing of it but this *Epitome*.

\* *Capit Nov.* 25.  
*A. C.* 1228.

When I came to *Aleppo* in the latter end of the \* 626th Year, this same *Ezzoddin* was there as a Guest with *Atthawashi Shehab'oddin Togorbel Alchadim Atabek Almèlik Alaziz Ebn Alme-lik Attahir* Lord of *Aleppo*; and I found him a Person of extraordinary Merit; abounding with great Perfections, of a generous Temper and great Humility; and I used to visit him frequently; and there was the strictest Friendship between him and *Alwaled*, (upon whom God have Mercy.) Then he travelled to *Damascus* about the  
Middle

## An Account of the Authors.

Middle of the ‡ 627th Year, and about ‡ *Capit Nrv. 19.*  
the Middle of the \* 628th Year he re- *A. C. 1229.*  
turned to *Aleppo*; where I renewed my \* *Capit Nov. 8.*  
Acquaintance with him. He did not *A. C. 1230.*  
stay there long before he removed to  
*Mausal*. He was born on the fourth of  
the first *Jomáda* in the Year || 555. In a ‡ *Capit Jan. 11.*  
Place called *the Island of the Children of* *A. C. 1160.*  
*Amer*. And he died in the Month *Shaa-*  
*ban*, in the Year † 630, in *Mausal*, † *Capit Oct. 17.*  
*A. C. 1232.*

*Abu'lphéda*; His whole Title is, *Is-*  
*mael Ben Ali, Ben Mehmoud, Ben*  
*Mohammed; Ben Amer, Shabin-*  
*shah, Ben Iyub.*

**I**N the Title-Page of my Manuscript  
is written thus. "This Book is col-  
lected from several Histories; the  
first is the Book called *Alcâmil*;  
‡ *Kitab Kâdi Shemso'ddin. Kitâb Al-* ‡ *N. B. Kitâb*  
*modhafferî. Taârich Abi'l Isa. Te-* *signifies a Book:*  
*jarobi'l Omami. Kitâb Alyemen. Ki-* *Taârich, an Hi-*  
*tory.*  
*tâb Alkebruwân. Kitâb al dôwali. Ki-*  
*tab Ali Ben Musa. Kitâb Mufârrihb*  
*alkorûb. Kitâb Hâmzah. Kitâb Hal-*  
*lât. Kitâb Sepher Kódâti Beni Is-*  
*raël.* This last is the Book of the  
Judges of the Children of *Israel*, which,  
(so



## An Account of the Authors.

(so great was the Diligence and Exactness of that Learned Prince;) that because he did not understand *Hebrew* himself, he procured a Person skilled both in *Hebrew* and *Arabick* to read it to him.

† *D<sup>r</sup> Herbelot,*  
*in Voce Abou'l-*  
*pheda.*

† He is called Sultan, King and Prince of *Hamah* in *Syria*, where he reign'd after his Brother *Abmed*, surnamed *Al-mâlek-al Nasser*, who was deposed in the Year of the *Hegjrah* † 743. As soon as *Abul'pheda* began to reign, he took the Title of *Al mâlec Alsâlebb*, but he did not enjoy this Dignity above the Space of three Years. Some Historians

† *Cepit Jun. 5.*  
*A. C. 1342.*

say, that he was born in the \* 672d Year of the *Hegjrah*, and that he died in the Year † 732. He is the Author of two Considerable Works; the first is intitled *Tekwim alboldân*; it is a Geography dispos'd by Tables according to the Order of the Climates with the Degrees of Longitude and Latitude of every Place; there are also some Notes, but they are not always correct. † The

\* *Cepit Jul. 17.*  
*A. C. 1273.*

† *Cepit Oct. 3.*  
*1331.*

second is the Abridgment of Universal History to his own time, and bears this Title *Almokhtasser fi akbâr albasbar*. We find *Abu'pheda's* Encomium in the Divan of *Ebn Notabah* intitled *Soukal-refik*.

† That is the  
same which we  
have made use  
of in this Histo-  
ry.

Mon-

## *An Account of the Authors.*

*Monsieur D' Herbelot.*

**A** Learned *French-man*. One of the Greatest *Orientalists* that ever *Europe* bred. He, with incredible Application, read over not only all the *Arabick*, *Persian* and *Turkish* Books in the *French King's* Library, and that of *Florence*, but several others that he had purchased for his own use. He made a compleat *Turkish* and *Persian* Dictionary in three large Volumes in *Folio*, never yet published. His Famous *Bibliothèque Orientale*, containing a prodigious Treasure of whatsoever is curious or valuable in the *Eastern* Authors, was published after his Decease in the Year 1697. It is common in the Hands of the Learned, and therefore I forbear saying any more concerning it.

T H E



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